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U.S. Jews Jailed In Beirut Bitter In N.Y.

Fifty-six of the sixty-nine Jews who were interned for six weeks in Lebanon returned to New York on the Marine Carp, the same American Export Lines vessel from which they had been forcibly removed on May 20 while en route to Palestine. The other thirteen jumped ship on the way back.

Of the sixty-nine, forty-one were Americans, seven of whom quit the vessel after their release in Beirut, along with six foreigners. The ship made calls at Mediterranean ports and Ponta del Gada, in the Azores.

Eli Kalm, twenty-seven, of 2076 Bryant Avenue, the Bronx, one of those who had been interned, spoke for the returning Americans. He also handed out a statement which said that the group had not been going to Palestine to fight, as was charged by the Lebanese authorities. He also protested bitterly about the food and living conditions during the internment and alleged that the American government "failed to protect us."

The United States, the statement said, "allowed insult and indignity to be heaped upon American citizens by a fifth-class country which has jailed us on a flimsy and unsubstantiated charge."

The Americans, Mr. Kalm said, were going to the Holy Land either to visit relatives, study or on business. He and his group, ranging in age from seventeen to fifty-six, were vitriolic towards John B. Wright, American consul in Beirut. They attributed numerous anti-Semitic statements to him. "You'll be all right back in New York, just like Harrison do in the South," [illegible] told Mr. Wright as [illegible]

American Jewish Congress announced that it contemplated asking the United States government to demand indemnification from Lebanon for the Americans who had been jailed. "It is shocking to realize the complaisant attitude taken in this case by the State Department," Rabbi Irving Miller, executive committee chairman of the A. J. C. said.

WISE SEES STRIFE END IN FOUR MONTHS

Rabbi Stephen S. Wise, president of the American and the Jewish World Congresses, predicted that the fighting in Palestine would end in four months. Dr. Wise returned to New York from a conference of the congresses at Montreux, Switzerland.

"I will give you an astounding statement," Rabbi Wise told reporters. "The establishment of Israel is the least of the reparations owed to the Jewish people by Christendom after the slaughter of 6,200,000 Jews by the Nazis, with virtually no challenge or dissent by the Christian powers."

The seventy-four-year-old Jewish leader said that the strife in Palestine would cease because of the "ever-increasing protest upon the conscience of mankind." He added: "The Arabs in Palestine no more want to fight the Jews than you want to fight Abraham Lincoln. The United Nations will come to believe that they have got to stop the fighting or they will stop themselves.

Says Israel Plans New Roads

The State of Israel is prepared to construct the most compact system of modern highways in the world with over-all utility as the guiding requirement, according to David Sandler, of Tel Aviv. He spoke in Chicago, Ill., at the forty-fifth annual convention of the American Road Builders Association as delegate from his home city.

"Before the highway program is completed," he said, "hard-surface modern routes will connect every community there in the 15,000 or so square miles area in Israel. When peace comes hundreds of settlements will be added to those already in our territory. Virtually the only transport available are motor vehicles, and all lines of communication must be opened as soon as possible."

Shipments of oranges were mentioned by Mr. Sandler as the ranking export commodity and he pointed out that, before the war, 15,000,000 cases were sent abroad annually.

This total soon would be doubled and motor transportaiton was essential to bring about such results, he declared.

"Almost all of the 1,500 miles of highways in Israel should be widened, in addition to the 300 or 400 miles of three-lane arteries scheduled for construction during the coming year," he continued. "From the point of view of national economy and protection we must rush the road program."

According to the plans described by Mr. Sandler, none of the routes would be less than thirty feet wide, and all would be laid out to withstand the strain of heavy commercial traffic. The latest methods devised by American engineers will be utilized in construction.

He emphasized that the roads built [illegible] best examples are the [illegible]

While there is an acute shortage of motor vehicles in Israel, there is hope that this will be relieved during the next few months, Mr. Sandler added.

In common with most all cities, including New York, there are traffic congestion and parking problems in Tel-Aviv, Mr. Sandler pointed out, and attributed these complexities to the rapid growth of that community.

"Tel-Aviv, which now has a population of about 200,000, has grown too fast," he said. "Plans are under consideration for widening all of the thoroughfares and enforcing a one-way rule on same streets."

Mr. Sandler, who is associated with the Standards Institution of

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Bars Germans From DP Camps

The creation of a Western German state will not endanger the position of "extra-territoriality" enjoyed by displaced persons, Gen. Lucius D. Clay, United States Military Governor, declared at Frankfort On The Main, Germany. The question was brought up by a correspondent at a press conference and precipitated a display of German resentment.

If the new regime received governmental authority, would the German police then be permitted to take over the civil jurisdiction of the displaced persons camps? General Clay was asked.

He unequivocally declared that "until the last displaced person leaves Germany" the United States would retain jurisdiction over the camps. He declared the Army would "protect" the displaced persons as well as investigate and prosecute them in the instances of lawbreaking.

A German correspondent asked the general if he knew that recently hundreds of thousands of cartons of cigarettes had been smuggled into Germany and sent again in black market operations that had been traced to the refugee camps at Zeilsheim and Belsen.

"Is that a question or a statement?" General Clay asked.

"Well," persisted the German, "is the general aware of the situation and, secondly, what does he intend to do about giving the German police the right to enter the displaced persons camps?"

"Nothing," snapped the United States commander, "nothing at all—and the reason for that answer is the way you asked the question."

Gifted Doctor Was Noted American

Dr. Solomon Solis-Cohen, ninety, retired physician and professor emeritus of Jefferson Medical College, died in Philadelphia, Pa., at the Jewish Hospital.

Dr. Solis-Cohen made his home in Philadelphia. His wife, the former Emily Solis, died in her seventy-sixth year on Nov. 8, 1936. She was a member of the Daughters of the American Revolution and had been active in Philadelphia civic affairs.

Surviving are three sons, D. Hays, Francis and Dr. Leon Solis-Cohen, and a daughter, Miss Emily Solis-Cohen, an author.

Dr. Solis-Cohen wrote and edited many medical books, also poetry and translations from the Hebrew. He was a member of the Philadelphia Board of Education for nineteen years, a founder of the Jewish Theological Seminary of America and of the Jewish Publication Society of America, and for twenty years was a member of the council of the Jewish Agency for Palestine, retiring in 1940.

His ancestors settled in Pennsylvania in Colonial days. He was born in Philadelphia, the son of Judith Simiah de Silva Solis and Myer David Cohen. After obtaining his medical degree from Jefferson Medical College in 1888, he returned five years later as a lecturer in clinical medicine, becoming professor of clinical medicine there in 1902. He was made professor emeritus in 1927.

Dr. Solis-Cohen was also professor of clinical medicine and therapeutics at the Philadelphia Polyclinic and the College for Graduates in Medicine from 1897 to 1902 and lectured in therapeutics at Dartmouth College from 1900 to [illegible]

"Essentials of Medical Diagnosis," which he co-authored with A. A. Eshner. He was the editor and a contributing author to "A System of Physiologic Therapeutics," an eleven-volume work which was published between 1901 and 1905.

He also was the author of a book of verse "When Love Passed By," and had translated from the Hebrew the poems of Moses ibn Ezra. A selection of Dr. Solis-Cohen's writings and addresses was published in 1940 under the title, "Judaism and Science and Other Addresses." He had been a contributor to many Jewish and general encyclopedias and periodicals. His "I Know That My Redeemer Liveth" originally printed in the "Century Magazine" in 1887, was republished in the anthology, "Songs of Three Centuries," edited by John Greenleaf Whittier.

In 1927 Dr. Solis-Cohen successfully treated the late J. Ramsay MacDonald, British Prime Minister, when Mr. MacDonald was stricken with a throat ailment while visiting in Philadelphia. Two years later Mr. MacDonald returned to Philadelphia to be host at a luncheon to Dr. Solis-Cohen and other physicians who had attended him.

Dr. Solis-Cohen was a member of the publishing committee of the

(Continued on Page Twelve)

Noted British Journalist Was U.S.-Born

Ralph D. Blumenfeld, chairman and former editor of The London Daily Express, died in his home at Dunmow, Essex. His age was 84.

When he retired from active duty in 1927, he was tendered a luncheon at which Winston Churchill was toastmaster. Eight Cabinet Ministers attended, as well as 300 leaders in British journalism and political life.

The son of an American country newspaper editor in Wisconsin, Mr. Blumenfeld started work in the composing room of his father's publication. In 1884, he became a reporter on The Chicago Herald and later came to Europe as a correspondent for The United Press. He became news editor of The London Daily Mail in 1900 and two years later was named editor of The Daily Express, holding that post until 1932.

Surviving are his widow, whom he married fifty-six years ago; two sons and a daughter.

Mr. Blumenfeld, "R. D. B.", as he was affectionately known to his associates, learned to "stick type" in his father's small-town newspaper office at Watertown, Wis. He reached the height of his career as one of Great Britain's most esteemed journalists, editor of The London Daily Express, which grew under his reign from a paper of 250,000 circulation to one of 2,000,000 copies daily.

American born, trained in American newspaper methods, he retains a kinship with his native land, the while becoming thoroughly British, a member of the Tory stronghold, the Carlton Club, and the interpreter of the British viewpoint to America. For many years he had occupied a backstage seat on the British political scene and was intimate with the great and near-great of British life.

(Continued on Page Two)

H.U. Study Goes On In Faculty Homes

The Hebrew University on Mount Scopus in Jerusalem will not move, Dr. Alexander Geiger, head of the department of physiology, announced in New York at a news conference in the headquarters of the American Friends of the Hebrew University, 9 East Eighty-ninth Street. He explained that by remaining there, the university would serve as an "anchor" for Jews in Jerusalem.

Dr. Geiger left Haifa by plane on July 6 to continue the research on brain metabolism that he started last year at the Psychiatry Institute of Columbia University. He reported that Arab attacks had forced the Hebrew University to transfer many science laboratories from its besieged buildings to the houses of faculty members in Jerusalem so that experiments on cancer control and infectious diseases would not be interrupted.

The university's 1,000 men and women students serving with the Haganah spend their leaves attending classes in temporary quarters in Jerusalem, according to Dr. Geiger. While science teachers use their special skills improving the water and food supply of the city, the humanities faculty holds classes in the Rehavia High School.

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Social Notes — Montreal

Mr. and Mrs. Irwin Bergman, of London, England, visited their son-in-law and daughter, Dr. and Mrs. H. I. Mendelson, and daughter, Hazel Susan, Henri Julien Avenue. Also visiting them were their uncle and aunt, Mr. and Mrs. Emanual Goldberg, of London, England.

Mrs. R. Rosenberger and daughter, Marilyn, Avonmore Avenue, have returned from a two-month stay in Los Angeles, Calif., where they visited her mother, Mrs. B. Cohen, of North Hollywood; and brother and sister-in-law, Mr. and Mrs. Saul Cohen, of Los Angeles.

Miss Doris Itzcovitch, St. Urbain Street, is spending a week at Lake George, N.Y.

Miss Celia Cohen, Jeanne Mance Street, returned from a visit to Philadelphia, Pa.

Miss Rose Frisch, Colonial Avenue, is at Lake George, N. Y., for a week.

Mr. and Mrs. Robert Lightstone, Strathcona Avenue, spent a few days in Champlain, N.Y.

Mrs. A. Mitchell, Linton Avenue, spent a few days in Rawdon.

Miss Marion Saslove, of Ottawa, Ont., was the guest of Miss Cecelia Steinman, City Hall Avenue, who entertained for her at an evening.

Miss Sarah Lewis, Drummond Street, is spending a few weeks in Plattsburg, N. Y.

Mr. and Mrs. S. Cowan, 4389 Grosvenor Avenue, were in Toronto, Ont. for several days.

[illegible] days with Mr. and Mrs. Samuel Moscovitch, in Lancaster, Ont.

Miss Rose Weiner, Villeneuve Street West, spent a week at Wooden Acres, at Ste. Adolphe de Howard.

Mr. and Mrs. I. Scheffer, Lajoie Avenue, spent ten days in Boston, Mass.

Miss Lily Geniele, St. Urbain Street, spent a week's vacation at Wooden Acres, at Ste. Adolphe de Howard.

Robert Raksin, of Philadelphia, Pa., is spending a week as the guest of Mr. and Mrs. S. Cohen, Jeanne Mance Street.

Miss Ruth Stenzler, of Toronto, is spending her vacation with her uncle and aunt, Mr. and Mrs. Harry Engel, and family, Casgrain Street, at their summer cottage at Val Morin.

Mr. and Mrs. Isaie Adler and daughter, Frances, 4086 de Bullion Street, spent a few days at Edgewood Hotel, at Lac Brule.

Mr. and Mrs. Nathan Goldberg, of Rochester, N. Y., are visiting the former's sister, Mrs. J. Jacobs, Lajoie Avenue, at her summer home in Ste. Adolphe.

George E. Jackson, of Lachine, spent a few days with Mr. and Mrs. Samuel Rosen and family, 67 Nelson Avenue, at their summer cottage in Ste. Calixte, following Mr. Rosen's return from a three-month stay in California.

Miss Marlyn Cohen, 705 Outremont Avenue, is spending her vacation as the guest of Miss Barbara Rosen, 67 Nelson Avenue, at the cottage of her parents in Ste. Calixte.

Miss Nettie I. Geniele, St. Urbain Street, is spending a week's vacation at Lake George, N. Y.

Miss Lee Black, Park Avenue, is spending several weeks in Muskoka.

BAR-MITZVAHS

Herbert L., son of Mr. and Mrs. Samuel Zanger, 972 Pratt Avenue, will be called to the Reading of the Law, on Saturday, July 24, at Tomchai Tmimim Synagogue, 5265 Park Avenue. Kiddush will follow. Reception later in the season.

ENGAGEMENTS

Mr. and Mrs. Hyman Rosen, St. James Street West, announce the engagement of their daughter, Bernice, to Louis Rappe, son of Mr. and Mrs. Marcus Rappe, Cuthbert Street.

Mr. and Mrs. A. Severs, St. Urbain Street, announce the engagement of their daughter, Pearl, to David, son of Mr. and Mrs. I. Wiseman, Clark Street.

Mr. and Mrs. Jacob Hubschey, Bernard Avenue West, announce the engagement of their daughter, Esther, to Hyman, son of Mr. and Mrs. O. Nutik, Sherbrooke Street West.

The famous dancing team of Delakova and Berk, husband and wife, are on a two-month DP camp tour under the auspices of the Joint Distribution Committee, major American agency aiding distressed Jews overseas. Katya Delakova and Fred Berk, whose dance interpretations of Jewish themes have been widely acclaimed in the United States, are the latest of a number of American and Jewish artists to appear under JDC sponsorship before audiences of European Jewish survivors. Previous performers on the DP circuit include baritone Sidor Belarsky, Palestinian folk dancer Paula Padani, and actor-comedian Herman Yablakoff.

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Haganah, Irgun, Sternists United For Battle

In their first combined operation since the Holy Land strife began, the Defence Army of Israel, Irgun Zvai Leumi and the Fighters for the Freedom of Israel, pounded at the walls of Old Jerusalem for eight hours on July 17 and breached them at two places before withdrawing at the cease-fire deadline, says Julian Louis Meltzer, in the New York Times, writing at Jerusalem. They lost six killed and thirty-one wounded.

Irgun Zvai Leumi shock troops blew open the blocked New Gate of the Old City opposite the Notre Dame de France Hospice in Suleiman's Way and sent in more than two companies that held advanced positions against vigorous Arab Legion resistance for two hours and forty minutes. The Irgunists were the only Israel troops to enter the walled area and fight house-to-house battles. Near Zion Gate, where Haganah units made breaches in the wall, they did not enter on account of the truce deadline.

I spent eight noisy hours at the forward battle headquarters of Irgun Zvai Leumi and the Fighters for Freedom, about thirty yards from the spot where the latter group was pinned down by merciless Trans-Jordan legionaries machine gunning from the walls. It was the strangest of all modern battles — an assault upon the [illegible] ing to storm over or through them.

NOTED BRITISH

(Continued from Page One)

Mr. Blumenfeld was born in Watertown in 1864. His father, David Blumenfeld, was one of the German revolutionists who came to the U. S. in 1848 with Carl Schurz. The elder Blumenfeld first established a German language newspaper and later The Watertown Democrat. It was on this paper that "R. D. B." first smelled printers' ink.

After becoming proficient as a printer, Mr. Blumenfeld became a telegrapher—a tramp telegrapher. A former associate recalled later, when he had become a famous London editor, meeting him at various offices scattered from San Francisco to New York. Working as a telegrapher in Chicago in the Eighties, he transferred to the news-writing field on The Chicago Herald. Imbued by his father with the thought that the press wielded a power greater than that of kings and emperors, the cub reporter was soon wearing the title of critic of music and drama.

In 1885 he left Chicago to work for The United Press in New York. Walter Phillips, then in charge of The United Press, sent him to London in 1887 to cover Queen Victoria's golden jubilee. The imperial show made a deep impression on the young reporter from New York. It was his first attachment to the British scene.

Returning to New York, Mr. Blumenfeld, who confessed that the only things he knew of New York when he arrived were The New York Herald and the Astor Hotel, became editor of The Evening Telegram. When 26 years old he became special London correspondent of The Telegram. He returned again to become general manager of The Herald under James Gordon Bennett.

Mr. Blumenfeld supervised the move of The Herald from Ann Street to the building in Herald Square, now occupied by a clothing store but then surmounted by the old owls and with the presses visible from the street. Mr. Blumenfeld was one of Mr. Bennett's "bright young men", but that did not prevent the capricious Commodore from cutting his salary $50 a week when he ventured to oppose the move uptown. He remained until 1894.

He was president of the Institute of Journalists, Master of the Company of Newspaper Makers from 1931 to 1933, and Deputy Master of the Worshipful Company of Stationers and Newspaper Makers, an organization founded on the lines of the ancient guilds. He wrote a number of books, chiefly reminiscences of his wide acquaintanceship during his years of newspaper work.

U.S. JEWS

(Continued from Page One)

Among the other passengers on the Marine Carp was Mrs. Lillian Geberer, twenty-seven, widow of Milton Geberer, also twenty-seven, American Army veteran who was killed while fighting with Haganah in May. Mrs. Geberer, who returned with her five-year-old son, Harold, and her brother-in-law, Harlow Geberer, will live with her father, William L. Meyer, at 2928 Briggs Avenue, the Bronx.

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Social Notes—Montreal

Mr. and Mrs. Stanton Marsh, of New York, visited her parents, Mr. and Mrs. Jack Sherwin, Coolbrook Avenue.

Dr. and Mrs. A. Held and son, Robert, of Brooklyn, N. Y., visited his father and mother, Mr. and Mrs. M. Held, Monkland Avenue.

Miss Annette Grauer, 4972 Lacombe Avenue, is spending ten days in Parksville, N. Y., and will go to Old Orchard Beach, Maine, to spend several days with her parents, Mr. and Mrs. L. Grauer.

Mr. and Mrs. Robert Friedman, Circle Road, are spending two weeks in Atlantic City, N. J.

Marvin Naimer, son of Mr. and Mrs. Hyman Naimer, Ponsard Avenue, spent a few days in New York.

Mrs. Philip S. Mann and daughter, Carol, of Canton, Ohio, stayed at the Mount Royal Hotel while visiting Mrs. Harry Lesser, Prud'homme Avenue.

Mr. and Mrs. L. Grauer, 4972 Lacombe Avenue, and their youngest daughter, Dorothy, are spending one month at Old Orchard, Beach, Maine.

Mr. and Mrs. Jack Allan, and family, of Bermuda, were visiting her parents, Mr. and Mrs. Jack Sherwin, Coolbrook Avenue, for six weeks.

In Montreal for the marriage of [illegible] P. Altman, Miss Minnie [illegible]stein, Mr. and Mrs. Max Ta[illegible]man, Mr. and Mrs. Ben. Takef[illegible]man, Mr. and Mrs. Max Budd, Mr. and Mrs. A. Sallis, Joseph Gasco, Mr. and Mrs. A. Prepas, Rabbi and Mrs. L. Spiro, all of Three Rivers; Mr. and Mrs. S. Bennett, Mrs. L. Weinstein, Mr. and Mrs. Jack Friendly, all of Shawinigan Falls; Ben. Salmanovitz and Max Salmanovitz, of Quebec City; Mr. and Mrs. J. Segall, Mr. and Mrs. B. Waxman, Mr. and Mrs. L. Barrett, Louis Segall, all of Joliette; Mr. and Mrs. A. Schlossman, Mr. and Mrs. L. Hohenstein, Phillip Selin, all of Long Island, N. Y.; Miss Nettie Schain, Dr. I. Malkin, Mrs. M. Sandusky, all of New York; and M. Atkins, of Miami, Florida.

Staying at Lakewood Lodge, in St. Donat, were: Mrs. R. Sternthal, Mr. and Mrs. J. Lubin, Mrs. Gustave G. Gray, Miss Bernice Gray, Miss Alice Ross, Mr. and Mrs. Harry Evin, Mr. and Mrs. H. Jasen, Mr. and Mrs. H. Langaner, Myer Crown, Fred Perelman, Mr. and Mrs. D. Rosenstein, Miss Marilyn Rosenstein, Mrs. Helen Margolick, Mr. and Mrs. J. Schwartz, L. Segall, Walter and Otto Sheffer, all of Montreal; Mr. and Mrs. A. Schwartzberg, of New York; Mr. and Mrs. S. Milner, of Washington, D.C.; and Mr. and Mrs. J. Winer, of Akron, Ohio.

The drive conducted by Pioneer Women, women's labor Zionist Organization of America, for linens and layettes for new-born babies of Jewish mothers, being transferred to Palestine from internment camps in Cyprus, contributed by members and shipped to Palestine. The cases weighed two tons. So great has been the load of materials sent to the national headquarters of Pioneer Women in New York from all parts of the U. S. that a central depot for the storage of all linens and layettes prior to shipment was opened at 81 West 15th Street, New York. Mrs. Sonia Shatz, chairman of the New York Council of Pioneer Women, is national chairman of the linen and layette drive.

Resort Advertisements on Pages Four and Five

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DEATH WITH A KISS

Last Testament Of Meier Dizengoff

Meier Dizengoff was one of the pioneers of Palestine, and one of the leaders in the upbuilding of that land. He made the first purchases of land near Jaffa in 1905 as co-founder of the land-purchasing society, Geulah; a few years later he helped found Tel Aviv, and served as its mayor for six years. He died in 1936, and was universally mourned. Before his death he gave this article to the editors of the daily labor newspaper *Davar*, where it was published September 23, 1936. The translation, by Mordecai S. Chertoff, follows:

I want my death to be "with a kiss." For is it not written that every Israelite can be even as Moses our Teacher? And since he died with a kiss, why can't I too hope to die the same way?

While still a child I pictured the matter corporeally and very simply: when Moses and the emigrants from Egypt reached Mt. Nebo, the Holy One blessed be He came down from the heavens to the mountain in all His glory, called Moses to Him, and kissed him, and at that very moment his soul took flight.

In a later period, when my pious teachers had taught me that God has neither body nor form, I conceived of this "death with a kiss" in another way: on the summit of Mt. Nebo, from which Jerusalem, the Dead Sea, and the Jordan Valley are visible, God revealed Himself to Moses and said to him: "Enough, Moses my servant, you have done enough. You have taken the Children of Israel out of Egypt, led them across the desert, given them the Torah and brought them to the threshold of the Chosen Land which I promised to give to them and to their seed as an eternal heritage. Now that land, so delightful, is before you. Look upon it from the mountain, for [illegible] your burial place in this very day. That was death with a kiss, because God took Moses to Himself.

From this standpoint there are many deaths which may be characterized as with a kiss. For example, the last moments of Rabbi Cook, of blessed memory, and the manner of his death. As the death-throes approached their climax, all his friends, the rabbis, gathered around his bed and prayed, continually reciting the prime exhortation of every believing Jew: Hear O Israel, the Lord our God, the Lord is One! The dying rabbi answered them with enfeebled voice as he passed away: ". . . is One."

That, too, was death with a kiss, for Rabbi Cook died serene and composed, like one who has fulfilled all of his earthly obligations, and at the last moment expressed in one word the sole aim of his life. Of one such as this one may say: "A righteous man in his faith liveth and in his faith dieth."

Here is what my mother of blessed memory told me about the death of her father, who had been a Reb in a small town in Russia and who also died a kind of death with a kiss. On that last day—he died at the age of ninety-five—he asked the family to bathe him and wrap his *Tallith* around him, and he began the *Vidui* and the *Al het*. Then he closed his eyes and prayed until noon.

Suddenly he stirred and looked at his family, at the heads of the village standing around his bedside, and declared: "I beg the pardon of any of you whom I may have insulted, and I forgive any of you who may have been guilty of lèse majesté towards the Torah. 'And thou shalt pore over it day and night!'—I believe with a thoroughgoing belief . . ." and with these words his soul took flight. Such a death is not one of compulsion, where one dies in spite of oneself, but rather acquiescence in death: a transition from one state to another, from one world to another, and such a death I call "with a kiss."

When I consider my own death, the thought does not arouse within me any feelings of grief, of sorrow, or of mourning for the whole process of exchanging one form for another is natural and normal. The time has come to close all accounts with my life and work in this world. I now stand upon the threshold of a new period and a new world which are unknown to me, beyond the bounds of the knowable. The assignments which I filled during my lifetime give me complete spiritual satisfaction, knowing that I spent not my days in vain, and that all my public work was for my fellow Jews and for the good of our precious land.

I picture my last day this way:

Behind my bier the children of Tel Aviv — those angels and darling cherubs whom I so loved—will trudge. In sturdy compact lines, their heads held high, they follow the casket, and I hear their murmur: "Our father, our father, our father." Behind the children stride the youth, for whom boundless opportunities in the work of reclamation and redemption are open, who live always in an atmosphere of dreams and idealistic aspirations. I always considered myself a friend to this young generation, with whom I've ever felt an affinity of soul and spirit. When asked my age, I would answer: I don't know exactly how many years have passed me by, but I still feel myself ready for any excesses or daring undertakings, only provided they bring us to the desired goal.

This youth will inherit our places upon the platform of public service, it will carry on our battle and bring us to a realization of our national aspirations. It is not surprising, therefore, that it should accompany me to my last resting place; I am content that when I am in my grave, even then when I am beyond the bounds of the knowable, the contact will be maintained between me and these bold young people.

And a large group of women take part in the procession too. These are the mothers who bore this young generation, and who guard the transmission of the tradition from father to son. These mothers, through their milk and marrow, through the cradle-songs they sing to their infants, transmit all the good, the lofty and the noble which they in turn inherited from their mothers, and which is preserved in the treasury of the people as faith and hope and will-to-live, and will continue our history.

Besides all these, surrounding the procession — masses of people. Men, women, and children of all walks of life and all occupations, coming to accompany to his last resting place him whom they had become accustomed to see working and striving on many fronts in the campaign for the redemption and resettlement of the land, some fifty years.

When my corpse is finally lowered into the cold, damp grave, and they cover the coffin with earth, I imagine that light will emanate from the procession itself, and the rays will soak through the clods of earth to light the way in which I must go, and to tell me that I died not against my will, but rather "with a kiss."

Moshe Poliakiewicz, formerly a leader of the General Zionist movement in Poland, who has recently been active in Zionist affairs in the U.S., went to Europe for the General Zionist Constructive Enterprises Fund in Israel. The Fund was organized in Palestine a little over a year ago to render financial assistance through grants and loans for construction, vocational training of new immigrants, agricultural production and construction and maintenance of institutions for refugee orphans as well as reception hostels for other immigrants and families. To help finance the projects of the Constructive Fund, campaigns have been launched by General Zionist organizations in Latin America and throughout Europe to raise an additional sum of one million dollars. The campaign in Europe is being conducted by a committee headed by Professor Selig Brodetsky, of London, chairman of the Board of Jewish Deputies of London and one of the vice-chairmen of the World Confederation of General Zionists. In Poland, where he was an attorney-at-law, Mr. Poliakiewicz was a member of the National Executive of the Zionist Organization. In the United States, where he arrived during the war, Mr. Poliakiewicz was co-editor of "The Black Book Of Polish Jewry" and "Polish Jews Fight Back", an account of the struggle of the Polish Jews in the Ghetto of Warsaw. He has also contributed extensively to a number of Yiddish, Hebrew, Polish, and English publications.

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Montreal Meetings

● JEWISH IMMIGRANT AID Society will resume acceptance of relief parcels of foodstuffs and new and old clothing for transmission to Russia and Rumania as of August first. Arrangements have been made to improve the clearing of licences, hitherto a very complicated and time-consuming procedure, which should result in faster service. Parcels of foodstuffs and clothing will be made up by the senders in Canada. Relief parcels to Rumania will be accepted up to twenty pounds in weight; to Russia up to twenty-two pounds.

● MIZRACHI WOMEN: Dvora Brucha Schwartzben Chapter: At a tea at Epstein's Hotel, in Carlsbad Springs, Ont., $100 was raised, with Mrs. Samuel Weisz and Mrs. M. H. Sackner, as hostesses. At a tea at Hollywood Beach Hotel, Prefontaine, $54 was raised, Mrs. Morris S. Silverstein and Mrs. Jack Rosenbloom, hostesses. A tea at the home of Mrs. W. Waxman, in Val Morin, raised $64, with Mrs. N. Herscovitch as hostess. The money went to Mizrachi in memory of the late Dvora Brucha Schwartzben. Misses Sarah Silverstein and Sarah Rosenbloom entertained. A vote of thanks was extended to Mesdames M. Epstein, M. Geiger, G. Waxman. A tea at the country home of Mrs. L. Slapack, financial secretary, in Piedmont, on Tuesday, July 27, will benefit Aid To Israel.

● A bazaar on the grounds of Twin Acres, the home of Mr. and Mrs. A. Rabinovitch, at Ste. Agathe, raised $225 for Aid To Israel. Participants were Barbara and Helen Gasser, aged nine years; Stephen and Ian Lavitan, aged eight and three; Judy and Robert Stein, aged six and two.

● NATIONAL COUNCIL of Jewish Women: Guests at Council Camp for Girls at Lac Fournelle, at St. Hippolyte, during July were: Mesdames Leo Galler, M. Getz, Rose Medina, S. Penner, M. Finestone, Morris Robinson, Joseph Richer, M. Campbell, A. Slavouski, Ben. Robinson, J. A. Jacobs, Sabina Vineberg, Mr. and Mrs. W. Solkin, Mr. and Mrs. S. S. Lerner, Misses Mary Marks and Mary Vineberg. Next visiting day will be August 8. Mesdames A. Tencer, El. 5484; and J. Richer, AT. 3521, are in charge of reservations.

● COMBINED JEWISH Appeal, Women's Division: For the fall campaign, over 25 speaking engagements to women's groups have been concluded and representatives, including the president, Mrs. I. Sydney Isaacs, have given time to any group who wished to be more fully informed of activities. Honorary chairman is Mrs. J. A. Klein; chairman, Mrs. I. Sydney Isaacs; others: Mesdames A. Godel, Bernard Lande, Lionel Rose, Philip Fram, Edward Barkoff, David Jacobs, M. E. Coshof. Advisory Council: Mesdames Samuel Bronfman, O.B.E.; J. J. Block, Harry Singer, Samuel Leopold, W. N. Carin, Alban Bronfman, Jr., H. Levine, S. Jaffe, A. Raginsky, Sr., Samuel Yaphe,

● ZIONIST ORGANIZATION: [illegible] Canadian wing of the Tel-Litwinsky Hospital Center, near Tel Aviv. This former U. S. Army [illegible] great camp is in the process of being converted into a general base hospital with facilities for receiving new immigrants and to serve as a rehabilitation centre and convalescent camp. More than 80,000 pounds of food, clothing, linens, blankets, and medical supplies have been shipped to Israel through the Canadian Aid To Israel Committee Campaign. Included were: 1,558 cartons of food; 11,468 items of clothing; 4,691 pieces of linen and bedding; 1,216 lbs. of miscellaneous drugs; and 200 stretchers; all supplies being purchased in Canada. A partial list of contributing organizations is: Montreal, Knights of Pythias, $50,000; Bnai Brith, $75,000; Dales Welfare Club, $15,000; Leds Relief, $8,000; Anshei Ukrania, $2,000; Galician Ladies Auxiliary, $8,000; Russian Polish Sick Benefit, Ladies Auxiliary, $300; Winnipeg, Garment Manufacturers Association, $5,500; Business and Professional Men's Club, $5,000; Vancouver, Wingate Zionist Club, $5,000; National Council of Jewish Women, $15,000.

MARRIAGES

ZWALSKY-SCHWARTZ

The marriage of Ida, daughter of Mr. and Mrs. S. Schwartz, 5960 Esplanade Avenue, to Irving, son of H. Zwalsky, 4245 St. Denis Street, and the late Mrs. Zwalsky, took place at Beth David Synagogue, on June 27, at half-past six o'clock, Rabbi S. H. Herschorn officiating. The bride was given in marriage by her father. She wore a white slipper-satin gown, designed with a low cowl neckline, with scalloped edges inserted with nylon and embroidered with beading, long sleeves, tight-fitting bodice, and a full skirt, with a long train. She had a heart-shaped crown, trimmed with pearls, and a fingertip length tulle veil, and carried a cascade bouquet of white roses. Miss Ethel Schwartz, sister of the bride, was maid of honor. She wore an ice-blue satin gown, with a hooped peplum, embroidered with beads, and a headdress of satin flowers, with a short veil, and carried a cascade of yellow roses. The bridesmaids were: Misses Mildred Kuzmarov, niece of the groom; and Ruth Kader, in pink taffeta; Julie Steinberg, and Ruth Dagowicz, in pastel-green taffeta; Edythe Teifer and Fay Locker, cousin of the bride, in yellow taffeta. Each gown was made with sweetheart neckline, and full skirt, with peplum ending in [illegible] were blue taffeta, with cap sleeves and full skirt, a crown of net and taffeta, and carried a nosegay of mixed flowers. Isidore Greenbaum, cousin of the groom, was best man, and ushers were: Jack and Harry Schwartz, brothers of the bride; Jerry Borotzsky, Jack Wiseman, Herbert Cooner, Martin Greenbaum, cousin of the groom. Allan Kuzmarov, nephew of the groom, was junior usher. The synagogue was decorated with standards of peonies and candlesticks. For the reception, the head table was centered with a variety of flowers, and a wedding cake. An orchestra played. Mrs. Schwartz, mother of the bride, wore a grey faille gown, with draped skirt, matching hat, and a corsage of gardenias. Mrs. Jack Fleisher, sister of the groom, wore a sky-blue gown, with draped skirt, blue tulle hat, and a corsage of gardenias. The bride and groom left for a motor trip through the United States, the former travelling in an aquamarine-blue suit, with white accessories. They are living in Montreal. Out-of-town guests present were: Mr. and Mrs. M. Shickiransky, of Watford, Ont.; Samuel Locker and daughter, Miss Fay Locker, of Kemptville, Ont.; Mr. and Mrs. Samuel Ader, Mr. and Mrs. Irving Ader, of New York; N. Zwalsky, Miss Frances Zwalsky, of Newark, N.J.; Mrs. J. Walker and son, Marvin, of Toledo, Ohio; Leon Kupferberg, of Chicago, Ill.; Mr. and Mrs. H. Rector, of Troy, N.Y.; and Mrs. H. Steinberg, of Toronto, Ont.

KRAKOWER-SLOBOD

The marriage of Molly, daughter of Mr. and Mrs. B. Slobod, 5317 Brodeur Avenue, to David Krakower, son of Mr. and Mrs. B. Krakower, 742 Wiseman Avenue, took place at Bnai Jacob Synagogue, on Tuesday, June 22, at seven o'clock, Rabbi Charles Bender officiating, assisted by Cantor Rosenzweig and Cantor A. Greenberg. The bride was given in marriage by her parents. She wore an ivory-shaded satin gown, fashioned with a sweetheart neckline, long, pointed sleeves, full hipline, and bouffant skirt, with a train. She had a finger-tip-length tulle veil, and carried a white Bible, with two flesh-colored orchids, and streamers of sweet peas. Mrs. A. Kessler, sister of the bride, was matron of honour. Her green satin gown had a low-cut neckline, and padded hips, and her pink straw hat was trimmed with green satin ribbon. She carried a cascade bouquet of roses. Shirley Kessler, niece of the bride, was junior bridesmaid. She wore a pink taffeta gown with an off-the-shoulder neckline, a crown of pink ribbons, trimmed with blue flowers, and carried a nosegay. Saul Krakower was his brother's [illegible] Louis Krakower, and Joel Hittner. Beryl Frank was page-boy in full dress. The synagogue was decorated with summer flowers and plants. "Because" was sung and the choir sang throughout the ceremony. An orchestra furnished the music for the reception and dinner. There were flower centerpieces on each table. Mrs. Slobod, the bride's mother, received in an off-white crepe gown, with a square cut neckline, trimmed with silver beading, a blue tulle hat, trimmed with pink flowers, blue mitts, and a corsage of pink carnations. Mrs. Krakower, the groom's mother, wore a blue gown, with bustle-back, small train, and long sleeves, a blue lace straw picture hat, trimmed with pink flowers, and a corsage of pink carnations. The bride and groom left for New York; Atlantic City, N.J.; and Philadelphia, Pa., the former travelling in a turquoise-blue linen suit, with white trimming, and white accessories. They are living at 5990 Park Avenue. Mr. and Mrs. S. Friedman and daughter, Janet, of Philadelphia, Pa.; Mr. and Mrs. B. Slobodsky, of Cleveland, Ohio; Dr. and Mrs. A. Krakower and daughter, Dorothy, of Boston, Mass.; and Dr. C. Krakower, of Chicago, Ill, were guests.

More than 3,000 native and refugee children in Israel now benefit from projects sponsored by the Mizrachi Women's Organization of America.

Hadassah Sends Israel Supplies

The "Mercy plane" for Israel, a DC-4, loaded with medical supplies, drugs, hospital equipment, dried blood plasma and food, left La Guardia Airport after being named "The Hadassah Medical Plane for Israel" by Dr. Edward M. Bernecker, Commissioner of Hospitals for New York. The flight was chartered and sponsored by Hadassah, the Women's Zionist Organization of America. A four-engined, Flying Dutchman of the K.L.M. Royal Dutch Airlines, the ship carried 350 items, weighing 15,675 pounds, valued at $50,000.

The route, set after clearance with the U.S. State Department and the Israeli Government was via Gander (Newfoundland), Prestwick (Scotland), Amsterdam (Holland), Rome (Italy) to Haifa. The plane's captain is Eric Hember, a squadron commander in the Royal Canadian Air Force Bomber Command during the war who has 7000 hours of first pilot time to his credit.

Included in the cargo are 46 billion units of penicillin, 1000 grams of streptomycin, 800 units of dried blood plasma and complete blood transfusion apparatus; 200 pounds of specially licensed narcotics including morphine, opium powder, codein phosphate, 4000 vials of anti-gas gangrene serum, 4000 vials of anti-rabies vaccine, 6,000 vials of tetanus antitoxin; obstetrical instruments, surgical needles, steel leg fraction splints, surgical scissors, dressings of all types and 100 pounds of a new soya bean food product for nutrition experiments in most [illegible] Kramarsky, who was in Montreal for a time several years ago, and who is national youth refugee chairman of Hadassah; and Miss Jeannette N. Leibel, national executive secretary of the group, both of New York. Mrs. Kramarsky will consult with Israeli authorities on the settlement and rehabilitation of Jewish children from Europe through the Youth Aliyah (immigration) movement of which Hadassah is the official American representative. Miss Leibel, who in private life is Mrs. Arthur Lourie, wife of the first Israeli Consul General to the United States, will facilitate distribution of the supplies in Israel and work out a system for further shipments throughout the coming year. Both will return to the United States later.

The organization in Argentina of a branch of Pioneer Women, the Women's Labor Zionist Organization of America, announced by Mrs. Israel Goldstein, national president, makes the second club in South America, an earlier one having been formed this year in Sao Paulo, Brazil. In line with the recommendations of the Labor Zionist Conference held this month in Montevideo, Uruguay, the Pioneer Women will send a representative to South America in the fall to assist in the organization of other branches. The Argentina club absorbed an older committee known as Friends of Histadrut (Palestine Labor Federation.) In England, the Women's Labour Zionist Organization with headquarters in London, will be a counterpart of the American movement. Pioneer Women is the Women's Labor Zionist Organization of America and follows the political principles of David Ben-Gurion, Moshe Shertok, Golda Myerson and other leaders of the Labor Party in the Israeli government. One of its chief functions is to support the program of the Working Women's Council of Israel (Moetzet Hapoalot).

COOKING SAFEGUARDS HEALTH OF HUMANITY

The human race long has protected itself from food-borne diseases by cooking — even the primitive methods had merit in this respect.

Today most foods usually are cooked well enough to kill any harmful or disease-producing germs that are in or may get in them, while food-handling practices — still a long way from perfection — are steadily improving.

There is one food in the world, however, which in its uncooked state probably has caused more disease, crippling and death than all other foods combined. That food is milk — the world's best all-round single item of diet.

And despite the fact that it is universally known that cooking kills harmful germs, most of the world's milk drinkers today probably drink uncooked — unpasteurized — milk.

In Canada, the situation is slowly changing for the better. One province — Ontario — has a milk pasteurization law which is 99 per cent effective as far as sale of milk for human consumption is concerned. Many municipalities in the other provinces have enacted pasteurization by-laws and the list is growing steadily.

However, much milk consumed in Canada today is unpasteurized, and the Health League of Canada — the Dominion's leading voluntary health education association — currently is campaigning to drive home to summer vacationists and summer resort operators throughout the nation that pasteurized milk is safe milk — that unpasteurized milk can be dangerous. Science has proven [illegible] such disease-prone bacteria — it makes milk safe for human consumption and does NO harm to its nutritive value.

The Health League says summer resort operators should serve only pasteurized milk — vacationists should demand it.

The Mizrachi Women's Organization of America now sponsors forty-seven child-care and social-welfare projects in Israel.

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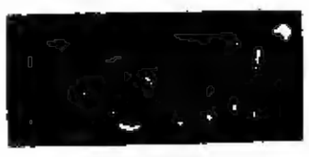

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RESPONSIBILITY TO SPEAK IN THE TRUE SPIRIT OF JEWISH MORALITY

By Dr. Judah L. Magnes, President Of The Hebrew University In Palestine

Our ancient talmudic literature contains a mass of sayings and observations giving an insight into the character of the Jewish society of the times. Many of these annotations gained general currency throughout the long exile of the Jewish people. If ever there be developed at the Hebrew University a basic political science, of which there is need now more than ever before, or a genuine sociology and psychology, there must be much greater use made than at present of this rich, original material, this deep understandings and keen power of observation on the part of our Rabbis and Sages. Drawing deep from the sources of the past brings charity and refreshment in meeting problems of the present.

Among the most prevalent of these dicta right up to the present day is one arising from the urgent needs of every generation: "All Israel are accountable for one another." That is, there is the collective responsibility of all Israel and the individual responsibility of every man in Israel. I shall, today, try to clarify this adage, and to discuss the relationship between collective and individual responsibility. It is not always easy to reconcile them. Yet there are times, particularly in days of crisis, when decisions must be taken.

You will, I know, permit me to speak also of the function of the teacher in relation to the problem of collective and individual responsibility. The verse in Proverbs 6, 1: "My son, if thou be surety for thy friend . . . ", served our Rabbis as the background for the teaching that: "If a man be appointed to be Head and he assume the robes of office, he may not say, I must look out for my own welfare and the community does not concern me. *The whole burden of the community rests upon him.* If he sees a passerby, who calls out for help, and he does not protest, he is to be punished." It is not sufficient that the teacher be just a teacher. He must intervene actively against wrong-doing since the whole burden of the community is upon him. The original source where our maxim, All Israel are accountable one for the other, is to be found, contains a similar Rabbinic warning: "He who could have protested and did not . . ." The teacher is to teach, but he may not escape his duty to raise his voice when he is witness to actions which endanger the life of an individual or the public welfare.

These are fateful days for the world; and the fate, too, of the House of Israel hangs in the balance. Has Judaism still the power to speak in these days of mankind's crisis? Would that it had! It is hardly to be believed that another world war is being prepared seriously. The nations, and we Jews among them, seem to have learned but little from the suffering, poverty, moral degradation, from the myriads of the killed and liquidated and maimed of the war, nominally now ended. The Christian nations will forever bear responsibility for the extermination of six million Jews and the murder of more millions of other human beings. Have they not enough? Have we not enough? Shall we not all of us together hearken to the Prophet's words?

"Give the weary rest," this weary Jewish people, rest from all these iniquities. All the doctrines of all the religions seem not to have the power to stop or even to delay the coming of this pestilence; and for this lack of the requisite spiritual and religious power, all of us, especially the teachers, the rabbis, the heads of the people are participants in the approach of this endless wickedness, the coming war. Or, is it possible to say, that is not my concern, I have my work to do, there are those charged with responsibility for the community, I leave the decision to them?

According to Christian doctrine, the Christian Saviour came into the world to bear mankind's sins, not alone those already committed, but also the sins of the future. Judaism rejected this doctrine, although there are indications of its influence in our liturgy. Christian doctrine would thus seem to make the commission of sin all too easy. There is, too, another Christian belief, that the holy Body of the Saviour is wounded each time a man wounds his fellow. How can the Christian Saviour bear the myriad wounds inflicted upon His brothers of the House of Israel by those who worship Him?

Within Judaism reality is less mystical and more bitter. Our Rabbis have said, that if one of the members of Israel's Body is smitten, all the members of Israel's Body feel the blow. Yet the nations, and we among them, aspire to new wars?

The question arises of itself: Are the ideological and real differences between the nations so deep, in truth, that because of them it is really essential that war come? The differences between the dictatorships and the democracies are fast disappearing. If there was one victory as a result of the last war, that was the victory of totalitarianism. Even among the democracies which were once liberal, there are those which consciously or unknowingly are becoming totalitarian, i.e., they aim by force and violence to subject the free man to a single idea and a sole will, and to make him a silent and paralyzed cog in the political and spiritual machinery of the state.

The dispute is not over the absolute need of control in the economic sphere. Poverty, ignorance, degradation, the enormous gap between the rich and the poor are too much to bear. A strong hand is required to deal with this *laissez faire* and to set the crooked straight. But political freedom and

(Continued on Page Six)

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RESPONSIBILITY TO SPEAK

(Continued from Page Five)

spiritual freedom are possessions so sacred and so vital to the human soul and society, that they cannot be yielded. Yet to our dismay and our hurt these values also are being attacked not only in the dictatorships but in the democracies as well. Is it really necessary that this atomic war break loose, in order to determine which totalitarianism is the stronger?

"Wie es sich christelt, so judelt es sich." Thus were the Jews mocked at, who, during the Emancipation epoch, tried to imitate the Gentile in the classic land of Jewish assimilation. To our regret, it is that way in Palestine today. That strange phenomenon—a kind of Zionist assimilation—has been pointed to long since, and it is this which has led not only large sections of the Yishuv but also myriads of Jews throughout the world, particularly in America, to yield to that Zionist totalitarianism which seeks to subject to its discipline the entire Jewish people and every individual therein, and, if necessary, by force and by violence. Woe to those of us whom this totalitarianism is to cast into the Hebrew Latrun. "It's hard to be a Jew" — thus the Jew has sighed who lives among the Gentiles. It is now harder and harder to be a Jew and be faithful to the spirit of Israel among these new-fashioned Hebrews.

This totalitarianism is on the way to converting us from that People of whom it was said, "Who is like Thy People Israel, a unique Nation on earth?", to that people of whom it was said, "House of Judah—like all the nations." This is an unparalleled plague of the spirit. Because of it the Covenant between Israel and his God is broken, and it is made hard for Judaism to speak its word in the hearing of the nations and of "all Thy People the House of Israel."

This use of force and violence, which now characterizes our community, is a real change in the basic structure of Jewish society. One must go as far back as the period of the destruction of the Second Temple to find a similar phenomenon. Then, the Jewish state was nearing its end, and many justified the employment of force and violence as the sole means left to the people in its desperate struggle against the Roman tyrant. There are many, too, who, under present circumstances, justify the use for force and violence as the one possible and effective method of re-establishing the Jewish state.

Whether this view is correct or not, is not the question I wish to raise here. What I do wish to ask is, what is the duty of the man, more especially the teacher, who thinks the method of force and violence to be a savage and idolatrous belief? The question is, is there room for that man? Is it his right, or even perhaps his duty, to express an opinion which may differ from the majority decisions of official institutions? Is one to sanctify these majority decisions above every other sacred thing? More than that, is there not laid upon that man the sacred task, despite majority decisions, to warn the people, to teach, to point to its error, nay perhaps its iniquity, when it sharpens its swords, and to the destruction that may overtake the people and the land? Is there no place in our totalitarian society for those who *dissent* from the decisions of the majority, and who, conscious of their collective responsibility, obey the command [illegible] and understanding among the peoples?

I have chosen deliberately the term "dissent", which is so current among us these days. There are dissenters and dissenters. In the course of our own literature one finds mentioned seven, eight or more varieties of dissenters, of nonconformists, of separatists. I propose to praise dissent of one kind, and to condemn dissent of another. The latter is a throwing off of the yoke of the Kingdom of Heaven, whereas the first is breaking away from defilement, and loving purity and righteousness.

Those dissenters, who dissociate themselves from Judaism's tradition of purity and righteousness, use force and violence for the attainment of all their ends, even religious ends. I have gone over a Hebrew newspaper recently, and in the course of but a few days I came across all too many items testifying to the rule of force and violence in our life.

The "Watchmen of the City", in order to prevent a distinguished Rabbi from preaching in a certain synagogue, broke its windows. In order to show their disapproval of a shop where certain gramophone records are played, the same "Watchmen of the City" set fire to the shop; and in order to teach a lesson to a Sabbath-breaking cafe owner, a bomb was thrown into the place. "The Patriots of Palestine Home Industry" set fire to a warehouse containing foreign goods, and those who opposed this action did so, not on moral grounds, but because "even the products of our home industry might also soon be jeopardized."

A man building a house and employing non-Jewish labour was beaten up and the building damaged, and a cafe owner employing a non-Jewish waiter was given a sound thrashing. A fight broke out between two militant political groups pasting their questionable proclamations on the walls, and on the same day four armed youths kidnapped a girl of seventeen from her father's shop, after one of them had rendered her unconscious through a blow on the head from the butt of his revolver. And there [illegible] they came and stunned him with a blow on the head with a brick, and they stabbed him to death with deep stabs in the throat." They call those who do this "gangsters," "rabble". But are not all of us responsible, all of us guilty, seeing that such foul deeds are done in an atmosphere which countenances the terror carried out by official or half-official "dissidents" who claim to be acting for the good of the whole people?

I have not noticed that these dissidents are called by their right name: killers, brutalized men and women within whose souls some savage beast is at prey. They are, in truth, dissenters — dissenters from the commandments of Judaism. They are, indeed, called dissenters, not for moral or religious reasons, but for official, tactical reasons. These dissenters have their own views as to the strategic moment for breaking forth as rebels, and they are called dissenters by others who think the strategic mo-

(Continued on Next Page)

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by Don Graham

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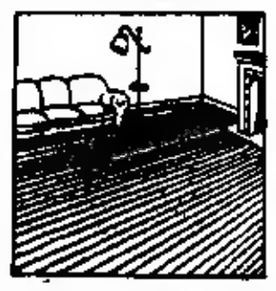

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RESPONSIBILITY TO SPEAK

(Continued from Preceding Page)

ment not yet come. If you read the stormy debates on the subject, you find that they revolve constantly about tactics, the utility of a certain action at a given hour. You do not read that in these official debates the alarm is sounded, forbidding the *Jew under any circumstances* to kill men, women and children who are innocent of any crime.

You have not done this? I have not participated? Yet am not I and are not you accountable for one another? Responsible, guilty—teachers, rabbis, heads of the generation who, for the sake of some doubtful political advantage, lose sight for even a slight moment of the injunctions of Jewish morality.

Even before the establishment of the Jewish State, we have "courts" which condemn foreign soldiers to hanging and thus "make our savour to be abhorred" among the nations. There is the saying, that there is no bad savour except it proceed from the great; and if the head of the fish smells the whole fish is bad. Yes, yes, I am very well acquainted with the disgusting chapter of the return to Germany of the "Exodus from Europe, 1947". This episode is symbolic of many a disheartening chapter before and after. But I am speaking now to my own people, and we are bidden "to show my people their transgression and the House of Jacob their sins."

We had always thought that Zionism would diminish anti-Semitism in the world. We are witnesses to the opposite; and I and you are not among the responsible, among the guilty? It was said in one of the newspaper editorials that: "The inner root is the main point. The fact of dissent (dissent from the yoke of the kingdom? Not but dissent) from national discipline, that is where the basic problem is to be sought." National discipline is a great thing, but the other Discipline is greater and more essential.

Alas, for us and many of our youth, courageous, idealistic, not seeking their own benefit, but endangering their own lives through these abominable deeds. The heart bleeds for them. They are our sons and daughters and pupils, and have the parents and teachers and the whole congregation no share in their evil upbringing? Who knows how many of our youth have not been influenced by the knowledge, that all too often condemnation of them has been merely a condemnation in words, or condemnation in the mouths of those who themselves have engaged upon similar activities, and who may later have changed their tactics in the light of the needs of the moment—not in the light of the needs of the eternal spiritual values of Judaism?

Our youth know that teachers and rabbis and leaders of the generation, not only in the Holy Land but also in the Dispersion, have sympathised with them or are now sympathising or will sympathise again tomorrow. Here is a document from America, widely published and addressed "To the Terrorists of Palestine": "Every time you blow up a British arsenal, or wreck a British jail, or send a British railroad train sky high, or rob a British Bank, or let go with your guns and bombs at the British betrayers and invaders of your homeland, the Jews of America make a little holiday in their hearts." This is the pagan Judaism which has conquered large sections of that mighty Golah, and elsewhere too.

The bitterness of the irony of history. We had believed in the days of romantic Zionism that Zion is to be redeemed by righteousness and that the word of the Lord should go forth from Jerusalem [illegible] with the activities of this new, pagan leadership, but who sit at ease with folded hands. Yet we, in this land, are chiefly to blame, especially the teachers, rabbis, leaders of the generation, who are silent. If we raise the alarm, we do so with muffled voices. If our voices be raised, it is because of anxiety for the national discipline, not for anxiety concerning the discipline to the spirit of Israel and the timeless values of Israel's tradition.

You may say, that under present conditions in the world and in view of the tragic and abnormal plight of our people, there is need, to our regret, to employ these tactics; but that when we are able to stand erect in our own land and establish our State, freedom of thought and opinion will prevail, and everything will be in order, and we shall be privileged then to live in harmony with the spirit of Israel. You may say, it is because of our straitened position, from which there is no escape, that we have declared a kind of moral moratorium, or, in today's terminology, a freezing of our morals.

It is possible to freeze preserves, or to freeze money for a time, and after that to restore its value. But it is not within the power of man to freeze his morals. "One wrong begets another." "If a man commits a wrong and repeats it, it becomes a thing allowed." The attempt to freeze the moral senses results in their atrophy. A man must make use of his moral powers in order that they may remain alive, sane, alert. Otherwise the moral heart becomes a heart of ice and stone. The matter being thus, there is no other way but to feel our guilt. Judaism requires a man to acknowledge his wrongdoing, to expiate this wrong, to return from his evil ways.

Our Rabbis have said that the first man was driven from Eden because he did not know how to yield and to confess his sin. In our liturgy each individual is confronted with a whole catalogue of wrongdoings, and it is a great thing that the individual and the congregation together are forbidden to say before Him, "We are righteous and we have not sinned." They must say, "We have sinned, and we have caused others to sin." This is also a kind of dissent. Is it among the forbidden things?

Israel is the great dissenter in the history of mankind, and dissent is in the very nature of Judaism. The People Israel is selected and separated from among the nations, and Judaism has made every effort to banish from its life and being all spilling of blood and all idolatry; and it is because of this kind of dissent that Judaism lives today and is made also to suffer these superhuman trials throughout the generations. Abraham, our Father, destroyed the idols of his father and burned them. Moses, our Master, broke the two tables of stone when he saw the people dancing before the golden calf. In their zeal [illegible] truth, even though it might be contrary to the will of the governors of state? And let us never forget that we are the descendants of those Pharisees, whose very appellation means Dissenter, those greatest of the Dissenters of the past two thousand years and more.

Your attitude towards such problems depends on your general approach, if it be a secular-political approach, or theological-political. According to the secular-political theory, you have no inward connection with society's structure. Society is outside of you, and you have no responsibility for the events of life. If these events be good, all the better. If they be bad, what can you do about it? It is all too human for you to blame someone else, the structure of society itself, or some other people —America or Russia, the British or the Arabs—some other race with a different-coloured skin, or some other moral [illegible] fashions of the hour, and submit to the rule of the majority.

You have your work to do, and you have enough trouble earning your daily bread for your family by the sweat of your brow, and you must leave to others the decisions, for good or evil, for life or death. You rely upon the mechanization of society to pull you through, upon its blaring propaganda, upon the political or economic or ecclesiastic machine, and you have no feeling of mission. You are not sensible of any inner compulsion to intervene and to act, as the truth within you dictates. Who am I? you say. But a single, insignificant individual.

This secular-political approach is easily understood, more especially in a man who is not among the heads of the community. It is not always so easy to assume responsibility. It is always much pleasanter to march in step with your friends and your people and the [illegible] you are not required or [illegible] grapple with historical moments, and those fateful crises where you might be the decisive factor, there being no escape for you. And it is just in those decisive hours that you despair of all political action, and you pass over to your own affairs, and you leave your conscience and your fate, and the fate of your people, and the fate of the world in the hands of your governors and your masters.

You are but an infinitesimal creature, meek and mild? Yet our Rabbis teach: "Each day the daughter of the Voice proceeds from Mount Horeb and says, All the world is being sustained because of Hanina, my son, and Hanina, my son, is content with a basket of carobs from Sabbath eve to Sabbath eve."

And it is hard for you to decide?

(Continued on Page Eight)

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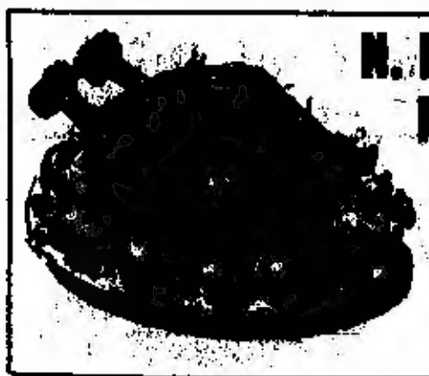

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one and one-half quarts fresh strawberries
one and one-third cups sugar
one and one-quarter cups water
one-eighth teaspoon salt
one tablespoon lemon juice
a few drops red coloring
one baked pie shell
one-quarter cup corn starch

Wash and hull the berries. Mix sugar with one-half cup cold water in a saucepan and bring to a boil. Dissolve corn starch in the balance of cold water (that is, three-quarters of a cup). Add gradually to syrup mixture and cook over low heat, stirring constantly until thick and clear. Add salt, lemon juice, and coloring and let it become cool. Pour this mixture over the berries, mix gently and cool. Place in the pie shell; cover with whipped cream, if desired.

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CHEESE CAKE

Crush one-half package of Graham wafers and place half of the crumbs on the bottom of a lightly greased 8 x 12-inch pyrex dish.

Cheese Filling

three ounces butter
one-half cup sugar
two eggs—separated
one teaspoon vanilla
one pound cream cheese

Cream the butter, add sugar and egg yolks. Beat well, add the crumbs in the baking dish, sprinkling the remainder of the crumbs over this. Bake in a slow oven of 325 degrees for twenty-five minutes, no longer. When the cake is baked, the cream cheese mixture should be creamy in colour and not yellow, and the top layer of wafer crumbs will be slightly cracked.

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RESPONSIBILITY TO SPEAK

(Continued from Page Seven)

Certainly. But our Rabbis teach that, "He who does one good deed, happy is he, that he has inclined the scales for good, for himself and for all the world; and he who has done one wicked deed, woe unto him that he has inclined the scales for evil, for himself and for all the world." You can tip the scales.

And inner compulsion, what is its meaning? That a decree has been issued to your moral personality, and that you must act even though you do not want to. Have not our Rabbis taught that Balaam blessed against his will and not for his own good; and that Jonah went on his mission against his will and not for his own good; and that Jeremiah prophesied against his will and not for his own good, and that Moses, our Master, refused to go on his mission and that he finally went against his will? And what people and his concern for their glory. Our Rabbis ask: "Why was there light on Moses' countenance? Because he did the will of God, and kept sighing all the days of his life for the glory of God and of Israel, and he yearned and waited to see if there might be peace between Israel and their Father in Heaven." Another version has the reading, that Moses waited for "the glory of Jerusalem and of the Sanctuary and for the approaching Salvation and for the gathering of the Exiles."

If, because of your love of your people and your concern for its fate and for the departure of the Shekinah from His Holy Land, you tremble over the militarism, the spirit of aggression and conquest —not of defence—and over "the sins of the sword" and our boasting of our puny forces in this atomic world; and if you recall how our Rabbis found all too many resemblances between the destruction of the First Temple and the Second, and you are apprehensive of the Third Destruction; and if you do not want "Judah to rise through fire and blood"; and yet they demand of you who live in Zion, to silence your voice; and, though you know well enough, that there is a time to be silent and a time to speak, that nevertheless this is a time to speak, then your answer will be:

"For Zion's sake will I not hold my peace,
And for Jerusalem's sake I will not rest,
Until the righteousness thereof go forth as brightness,
And the salvation thereof as a lamp that burneth."

Blessed be the Name, there is a Hebrew University in the Land, a city of refuge, a temple, a precious sanctuary, one place at least where in the course of the years and after contention and discussion, we have, I think, reached agreement: the agreement that the University is a

on the one hand, a part and parcel of the community's life, and on the other a dissident, separate from the community, in that the University can not yield, whatever be the majority vote, its freedom of science, of thought, and of speech.

In this regard the liberal idea, and not the totalitarian, has been victorious in the Hebrew University. Science, art, philosophy, religion—these are values which stand above votes and the decrees of the authorities. We remember all too well the degrating act of 88 German University professors in swearing allegiance to that man, and thus bringing everlasting shame upon the people of *Dichter und Denker*. May it never be, that at the Hebrew University there occur a *Gleichschaltung* in any way similar.

The function of the teacher is, in the double sense of the root: to adduce scientific proofs and also to bring reproof. "Whoso loveth instruction, loveth knowledge, but he that hateth reproof is brutish." "For the commandment is a lamp, and the law is a light; and reproofs of instruction are the way of life."

All Israel are accountable for one another, particularly in great periods of history. "In every generation every man is required to look upon himself, as though he had come out of Egypt. It was this that the Lord did to me when I went out of Egypt. It is not our fathers alone whom the Lord redeemed, but together with them He had redeemed even us." This is the theological-political approach, this the living historical approach, history which lives in the soul of every man in Israel from generation to generation. It is upon this foundation we should build our life.

This article is from the Jewish Monthly, of London, England.

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BIRTHS

Born, to Mr. and Mrs. Harold [illegible] (nee Bette Tunis), Ridgewood Avenue, a son, Allan Michael, at the Jewish General Hospital, on June 10; grandson of Mr. and Mrs. H. C. Tunis, Lajois Avenue, who are the godparents; and of Mr. and Mrs. I. Shulman, Van Horne Avenue; great-grandson of Mrs. [illegible] Cohen, Ridgevale Avenue. I. [illegible], the grandfather, held the baby during the ceremony.

[illegible] Avenue; and of Mr. and Mrs. E. Creilnsten, Old Orchard Avenue; great-grandson of [illegible] Horsovici, Park Avenue, and the late Mrs. Horsovici; and of Mr. and Mrs. Max Creilnsten, Queen Mary Road. Godparents are Mr. and Mrs. Myer Richler, Cote des Neiges Road.

Born, to Mr. and Mrs. B. Solomon (nee Shirley Lumer), Champagneur Avenue, a daughter, Carol Ann, at the Jewish General Hospital, on June 29. Grandparents are Mr. and Mrs. S. Lumer, St. Urbain Street; and Mr. and Mrs. B. Solomon, Champagneur Avenue.

Born, to Mr. and Mrs. Murray I. Deskin (nee Betty Clayman, formerly of Newcastle, England), Ridgewood Road, a son, Harry Allan, at the Jewish General Hospital, on July 4; grandson of Mr. and Mrs. M. Deskin, of Los Angeles, Calif. Godparents are Miss Rae Lillian Smollan, of Newcastle, England, and William Deskin, Ridgewood Road.

Born, to Mr. and Mrs. Harry Milsen (nee Sylvia Greenberg), Park Avenue, a daughter, Andrea, sister of Henry Murray, at the Jewish General Hospital, on July 10; granddaughter of Mr. and Mrs. I. Greenberg, Dorval Avenue, and of the late Mr. and Mrs. K. Milsen.

Born, to Dr. and Mrs. Allan Morton (nee Dorothy Breitman), Ogilvy Avenue, a son, Jeffrey Simon, brother of Karen, at the Jewish General Hospital, on June 24. [illegible] are Mr. and Mrs. L. [illegible] Clark Street; and Mr. and Mrs. W. Wainberg, Durocher Avenue. Godparents are Miss Goldie Wainberg, Durocher Avenue; and Sol. Wainberg, Victoria Avenue.

Born, to Mr. and Mrs. Ralph Field (nee Davepa Lister), Iona Avenue, a son, Barry, at the Jewish General Hospital, on July 9; grandson of Mrs. D. Lister, Queen Mary Road.

Born, to Mr. and Mrs. Eli Wohl (nee Sadie Frank), Jeanne Mance Street, a son, Steven, at the Royal Victoria Hospital, on July 7; grandson of Mr. and Mrs. Harry Frank, Jeanne Mance Street. Godparents are Mr. and Mrs. Morris Wohl, Stuart Avenue.

Born, to Mr. and Mrs. Alfred Zion (nee Ruth Simak), Cote des Neiges Road, a daughter, Ellan Harriet, at the Women's Pavilion of the Royal Victoria Hospital, on July 6. Grandparents are Mr. and Mrs. S. Simak, Strathcona Avenue; and Mr. and Mrs. Samuel Zion, Campden Place.

Born, to Mr. and Mrs. Harry Baskind (nee Freda Rosner), Cagrain Street, a daughter, Sarah Roslyn, at the Jewish General Hospital, on July 4; granddaughter of Mr. and Mrs. David Baskind, St. Urbain Street; and of the late Mr. and Mrs. Philip Rosner, of Rumania.

Born, to Mr. and Mrs. Jack Schachter (nee Ruth Fieman), St. Catherine Road, a son, Richard Sheldon, brother of Robert Stephen, at the Jewish General Hospital, on June 25; grandson of Samual Fieman, of Worcester, Mass. Godparents are Mr. and Mrs. Mon Schachter, Esplanade Avenue.

Born, to Mr. and Mrs. J. Gorelik (nee Lillian Magar), Cote St. Luc Road, a son, Harold, at the Jewish General Hospital, on July 8; grandson of Mr. and Mrs. J. Magar, Waverley Street; and of Mr. and Mrs. M. Gorelik, Jeanne Mance Street. Godparents are Miss Beatrice Magar and Daniel Magar, Waverley Street. M. Gorelik, a grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. S. Fredason (nee Ray Dubrofsky), City Hall Avenue, a daughter, Marilyn, sister of Sheila, at the Herbert Reddy Memorial Hospital, on July 3; granddaughter of A. Dubrofsky, St. Dominique Street.

Born, to Dr. and Mrs. George [illegible] of Mrs. M. Simon, Elmwood Avenue, and the late M. Simon; and of T. Zimmerman, Hutchison Street.

Born, to Mr. and Mrs. Morris Teblum (nee Helen Borenstein), Linton Avenue, a daughter, Elynn Gail, at the Royal Victoria Hospital, on June 29; granddaughter of Mr. and Mrs. D. Borenstein, Trans Island Avenue; and of Mr. and Mrs. B. Teblum, Circle Road; great-granddaughter of S. Borenstein, Esplanade Avenue; and of S. Hollander, of Louisville, Kentucky.

Born, to Mr. and Mrs. Jack Weiss (nee Sally Miller), City Hall Avenue, a daughter, Louise Brenda, sister of Fred, at the Herbert Reddy Memorial Hospital, on July 6; granddaughter of Mrs. Louis Miller, St. Dominique Street, and the late Mr. Miller; and of the late Mr. and Mrs. Simon Weiss, of Hungary.

Born, to Mr. and Mrs. Abe Wainberg (nee Fay Haffner), Jean Talon Street West, a son, Nelson Lawrence, brother of Mark Arnold, at the Herbert Reddy Memorial Hospital, on July 7. Grandparents are Mr. and Mrs. M. Haffner, Ridgewood Road.

IN MEMORIAM

YUDIN: In loving memory of Edith Yudin, who passed away July 20, 1945.
You are not forgotten, mother dear,
Nor ever shall you be;
As long as life and memory last,
We shall remember thee.
Sadly missed by your children, Rose, Sema, Murray; and your sons-in-law, Isadore and Bernard.

DEATHS

Alexander (Sender) Feigen (Feigenbaum) died in his seventy-fourth year, at his home, 5201 Henri Julien Avenue, on July 14. He is survived by his wife, Mrs. Annie Gruzman Feigen; one daughter, Mrs. S. L. Ghent (Esther); and two grandchildren, Emmanuel R., and Frances Ghent. Funeral took place from paperman's, Dr. C. N. Denburg, Rabbi, and Rabbi M. Mandelcorn officiating. Burial was in Canadian Hebrew Sick Benefit Association cemetery. Shiva was at the home of the daughter, Mrs. S. L. Ghent, 1324 St. Viateur Street West.

Mrs. Rebecca Lauterman Adler died on Saturday, July 10. She is survived by her husband, Samuel Adler; one son, Daniel Adler; two daughters, Mrs. B. Kotler (Ethel); and Mrs. M. Ross (Miriam), both of Los Angeles, Calif.; two grandchildren, Gary Kotler, and Jeffrey Ross, both of Los Angeles; four sisters, Mrs. Z. Kremer, Mrs. L. Davis, Miss Ray Lauterman, Mrs. S. Reodish; three brothers, Henry Lauterman, of Los Angeles; Joseph and Meyer Lauterman; and her mother, Mrs. Moses Lauterman. Funeral took place from Paperman's. Burial was in Shaara Zion cemetery. Shiva was at the home, 5663 Monkland Avenue.

Aron Rosenfield, died in his seventy-ninth year, at his home, 6426 Chabot Street, on July 16. He is survived by his wife, Mrs. Fanny Stipler Rosenfield; four sons, Hyman, of Milwaukee, Wis.; Jimmy, of Pittsburg, Pa.; Louis and Victor, both of New York, two daughters, Mrs. Jack Miller (Ethel), of Philadelphia, Pa.; and Mrs. W. Kaharsky (Bertha); fourteen grandchildren; and six great-grandchildren. Funeral took place from the home, Dr. C. N. Denburg, Rabbi, officiating. Burial was in Cheverim Kol Israel cemetery. Shiva was at the home.

Mrs. Leah Machlus Lewis, widow of the late Simon Lewis, of Liverpool, England, died at her home, 5145 Cote St. Luc Road, on July 15. She is survived by two sons, Jack and Emanuel; two daughters, Miss Reva Lewis, and Mrs. William Lipsey (Jeanne); six grandchildren; one great-grandchild; three brothers, Simon Michaels, of Montreal; Harry and Max Michaels, both of Philadelphia, Pa.; two sisters, Mrs. Rose Rosenthal, of Philadelphia; Mrs. B. Cohen, of Liverpool, England. She was the mother of the late Isaac and David Lewis. Funeral took place from Paperman's, Rabbi Samuel Cass and Cantor Gabriel Berkovits officiating. Burial was in Memorial Park cemetery, Cote des Neiges. Shiva was at the home.

Luxury Farm Of Nazi Is Home Of Buchenwald "Graduates" In Israel

On the rich red soil of southern Palestine, in the area known as the citrus belt, a new settlement has been created during the four-week peace interlude in the Holy Land. It is one of numerous collective enterprises which sprang to life as soon as the battlefronts were stilled. By virtue of its name, its location, its people and its history, it differs from all others.

This settlement, or kibbutz, was not fashioned out of barren land, as in the Negev. The advance guard of thirty young men and five girls moved into hilltop buildings overlooking nine hundred acres of flourishing orange, olive and lemon groves, of fertile but untilled soil shaded by fir and eucalyptus trees. They found sheds, water pumps and chicken pens awaiting them. In the pioneer game of settlement building, they had a tremendous head start.

Their new home was once the luxury farm of a wealthy German of Nazi inclinations who used scores of Arab laborers to tend his groves. It was confiscated by the British under enemy property regulations, converted into a military base, and then the property was conquered by the Jews after the mandate expired.

Since June 20 the farm has been known as Buchenwald, a name of ominous connotation to the world and of personal significance to the young Jews who live there. Ninety-five per cent are graduates of the infamous German concentration camp. Twenty of them have been together since 1944 when they decided, at the height of Buchenwald's Jewish obliteration program, to go to Palestine if they lived and form a farming settlement. Since then, their number has increased to ninety-one boys and girls, with a sprinkling of Auschwitz and Belsen veterans among them.

This correspondent and his wife, says Kenneth Bilby, in the New [illegible] of twenty, mostly young men, whose average age is twenty-three, laboring with picks and shovels on perimeter fortifications around the settlement. Connecting trenches, barbed-wire barricades and sandbagged emplacements — familiar accoutrements of the original Buchenwald — were their primary preoccupation.

Buchenwald's settlers, two-thirds Polish and one-third German, speak fluent Hebrew and converse rarely in their mother tongues. Two years of settlement training, first at Afikim in the Jordan Valley and later in a refugee camp outside Rishon l'Zion, taught them Hebrew history and geography and customs in the Jewish homeland. They were given military training under Haganah. Today, they are an auxiliary of the Jewish Army, equipped with weapons and charged with the defense of their settlement against Arab attack. Only young men who are fighting have moved into the new Buchenwald, with girls who feed and serve them. The others remain at Rishon l'Zion, waiting for the termination of hostilities.

Normally run by an elected committee, the settlement operates now under war-time conditions. Simon Appelbaum, twenty-one, who "grew up" in Auschwitz, is the military commander. When his men are not digging intrenchments or manning lookout posts, they water the groves and the charub trees, whose hard seed pods are crushed for cattle fodder. There is no effort to cultivate the fields — that will wait until the war is decided. Appelbaum, who looked at least thirty, has, like other former Auschwitz inmates, a tattooed number on his arm—98524—and he has made no effort to deface it. It is considered a badge of honor in Israel.

Despite five years of concentration camp life, starting at the age of fourteen, the young commander is an optimist. His parents and sister were killed in Auschwitz, and he has no living relatives—a fact he mentions matter-of-factly—but he has found new friends and new hope.

"We can't forget what happened and we never will," he explained, "but we are living for the future. We are home now and our part is an incentive, an additional source of strength, in building the settlement. Come back in five years and you won't recognize the place."

Buchenwald's land was purchased by the Jewish National Fund, which will be reimbursed from communal profits of the kibbutz. While they are preparing for battle, the settlers are also collecting livestock and farming equipment. They have a tractor donated by American Jews and some cows, mules, goats and chickens. They will build homes in the post-war era.

One of the original two-story buildings was converted into a barracks. A British Army hutment has become the communal mess. The second building will be used as a nursery home for eleven Buchenwald children.

Eight-year-old eucalyptus trees line the streets and paths of the settlement, giving it the appearance of an Indiana picnic grove. As we strolled beneath them, Samuel Gottliem, twenty-four, related his hegira from Cracow, Poland, to Buchenwald and then to Palestine.

He was captured by the Nazis with his family in 1942 and placed in a Cracow camp. His parents and sister were deported to Germany and then killed. He escaped once, was recaptured, and was forced to labor with his brother in an ammunition factory near Radom. They worked with a yellow explosive which turned their skins yellow and proved fatal for eleven thousand of fifteen thousand Jewish workers. When the Russians approached in 1944 those still alive were placed in closed boxcars, without food or water and shipped to Buchenwald. Only a few hundred were alive when they arrived after five days.

During ten months in the camp he was joined by his brother, Abraham, twenty-six, and Meier, thirty. They secretly met other young Jews but made a pact to create their own Buchenwald—a Jewish version—in the Holy Land. Liberated by American troops, they were moved collectively to a farm near Fulda, Germany, where several weeks of balanced diet restored their health. Because of past experiences all in the group received priority certificates for Palestine under British immigration quotas. Others had joined the kibbutz, and they sailed as a unit from Marseilles. Twenty-of their members came later without certificates, were intercepted by the British and still languish in Cyprus detention camps.

Abraham and Meier married in Palestine and will join the advance guard when peace has come. Samuel, still unmarried, is a Buchenwald settler. Five days of each week they live and eat together. The Buchenwald settlers are behind barbed wire again, but it is there because they want it. This time they promise to fight from behind it if necessary.

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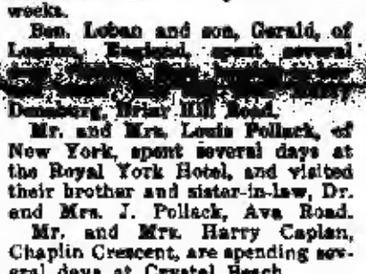
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Social Notes — Toronto

Rabbi Abraham L. Feinberg and children, Jonathan and Sara Jane, Glenayr Road, spent several weeks in Muskoka.

Mr. and Mrs. Joseph Milrad and family, Humewood Gardens, are leaving to spend several weeks in Muskoka.

Mrs. Abraham Cohen, Avenue Road, is spending several days in Ottawa with her son-in-law and daughter, Mr. and Mrs. Frank Paul.

Mrs. G. Silverman, 212 Glenholme Road, is spending the summer at Jackson's Point.

Mr. and Mrs. Charles Draimin, 80 Howland Avenue, have returned after spending several days at Algonquin Park.

Mrs. Harry Rose and children, Nadine and Eleanor, 575 Arlington Avenue, spent several weeks at Bay Beach, Crystal Beach.

Mr. and Mrs. Ben. Walker, 110 Vesta Drive, are leaving to spend several days at New Moon Lodge, Muskoka.

Mrs. A. Nashman, Castleview Avenue, is spending several days at Lake Simcoe.

Mr. and Mrs. Samuel Fisher, Bathurst Street, spent several weeks in Jackson's Point.

Mrs. D. Monson and daughter, Judith, 407 Rosemary Road, are spending the summer at Jackson's Point.

Mr. and Mrs. M. I. Simpson, Glenayr Road, are spending several days in Muskoka.

Miss Lila Greenberg, of Oshawa, is spending several weeks at Smith's Bay House, in Port Carling.

Mr. and Mrs. Aaron Goldenberg and family, 75 Humewood Drive, are leaving the early part of August, to take up residence in Los Angeles, Calif.

Mrs. I. Tarshis, 105 Dewbourne Avenue, is at Monteith Inn, Lake Rosseau, for several weeks.

Miss Adele Drevnig, Chiltern Hill Road, is leaving for Ste. Agathe where she will spend several days.

Mr. and Mrs. P. Davidson, 68 Burnaby Boulevard, are at Jackson's Point for the season.

Mrs. Rose Axler, 1727 Bathurst Street, is taking a boat cruise to Quebec, and will go to the Laurentian Mountains to spend several weeks.

Ben. Loban and son, Gerald, of London, England, spent several days at the home of Mr. and Mrs. Sam. Sky, 35½ Major Street.

Mr. and Mrs. Louis Pollack, of New York, spent several days at the Royal York Hotel, and visited their brother and sister-in-law, Dr. and Mrs. J. Pollack, Ava Road.

Mr. and Mrs. Harry Caplan, Chaplin Crescent, are spending several days at Crystal Beach.

Mr. and Mrs. George A. Cohn and family, of Oil City, Pa., are visiting her parents, Mr. and Mrs. Murray Marshall, Wineva Avenue.

Mr. and Mrs. David Goldberg, Oriole Crescent, are spending several days in Muskoka.

Mrs. Alfred Wolenburgh, of Washington, D.C., is visiting her brother and sister-in-law, Mr. and Mrs. A. Ginsburg, Richview Avenue.

Mrs. Irving Weinberg and daughter, Mrs. Irving Midanik, Bathurst Street, are spending the summer at Jackson's Point.

Mr. and Mrs. Max Sheeter, formerly of 94 Whitmore Avenue, have moved to their new home at 112 Everden Road.

Mr. and Mrs. B. Milrod, 15 Peveril Hill Road, flew to St. Louis, Missouri, to be present at the marriage of his brother, Dr. David Milrod, son of Mr. and Mrs. Max Milrod, Chiltern Hill Road, to Miss Frances Fleishman, daughter of Mr. and Mrs. Max Fleishman, of St. Louis.

Miss Fay Wolfson, 91 Reimar Road, spent two months in Los Angeles, Calif., where she visited with relatives and friends.

Miss Jacqueline Draimin, of Los Angeles, Calif., will be the guest of her aunts, Mrs. C. Pierce, 1535 Bathurst Street, and Mrs. Alfred Hart, 1049 Bathurst Street.

Henry S. Rosenberg, K.C., and Mrs. Rosenberg, 21 Strathearn Road, are spending several days at Timagami.

Mr. and Mrs. Herbert Allen, 4 Avenue Road, spent several days at Coburg.

Gilbert Breslin, Willowbank Avenue, and Sonny Fidler, Danforth Avenue, motored to California and are staying in Los Angeles for two months, the guests of Mr. and Mrs. Gordon Miller; and will also visit Jack Warren, of Burbank.

Morris Loban, of Winnipeg, Man., is spending several weeks visiting his son-in-law and daughter, Mr. and Mrs. Harry Denaburg, Briar Hill Road.

Mrs. M. Meldofsky and family, 112 Grace Street, are spending the summer in Belle Ewart.

Miss Jeanette Illion, of Newark, N.J., is the guest of her sister, Miss Ida Illion, College Street.

Mrs. Philip Levins and children, Annette and Howard, 10 Borden Street, are at Pontypool for the season.

Miss Eluma Gold, Dundas Street West, is leaving for Ste. Agathe where she will spend several days.

Mrs. M. Eckler and family and Mrs. H. Eisen, 427 Palmerston Boulevard, are leaving for Crystal Beach for their vacation.

Misses Rebecca and Molly Kushner, Euclid Avenue, are at the Algonquin Hotel, at St. Andrews-By-The-Sea, N.B.

Misses Sylvia and Beatrice Parker, 62 Shannon Street, are spending several weeks at Smith's Bay House, at Port Carling.

Miss Minnie Lemberg, 82 Brunswick Avenue, is spending several weeks at Smith's Bay House, in Port Carling.

Mr. and Mrs. M. Genesove, Queen Street West, have as their guest their granddaughter, Lynda Katz, of Montreal.

Out-of-town guests who were present at the bar-mitzvah of Bernard Jack Fruitman, son of Mr. and Mrs. Max Fruitman, 108½ Major Street, at the D'Arcy Talmud Torah, were: Mr. and Mrs. Harry Smith and granddaughter, Miss Audrey Silverman; Mrs. S. Rosenfeld and children, Joseph and Miss Sarah Rosenfeld, of Montreal; Mr. and Mrs. Louis Fruitman, Toronto; Mr. and Mrs. Isadore Berg, of Brooklyn, N.Y. A reception took place at the home of the uncle and aunt of the bar-mitzvah boy, Mr. and Mrs. Sam. Sky, 35½ Major Street.

MARRIAGES

MIDANIK-WEINBERG

The marriage of Jacqueline, daughter of Mr. and Mrs. I. Weinberg, 1653 Bathurst Street, to Irving, son of Mr. and Mrs. A. Midanik, 511 Rushton Road, took place at Yeshivah Torah Chaim, on April 14, at five-thirty o'clock, with Rabbi Judah Washer officiating, assisted by Rabbi A. Price. The bride was given in marriage by her parents. She wore a long white satin gown, with a full skirt which fell into a long train. It had a high neckline and long sleeves. The bride's heart-shaped headdress held a long veil, and she carried a white Bible, with white orchids. Miss Sylvia Midanik, sister of the groom, was maid of honour. She wore a powder-blue gown, with full skirt, and matching gloves, and a powder-blue bonnet. Her bouquet was of pink roses. Miss Geraldine Wilson was junior bridesmaid, wearing a blue gown, with fuchsia-coloured trimming, and a headdress of the same colour in flowers, and roses of that colour. The flower girls were Sorrell and Mary Shainhouse, wearing blue matching gowns, with yellow roses. Murray Midanik, brother of the groom, was best man. Ushers were: Jack Rosenfeld, Morley Morrison, Herbert Gold, Martin Jacobson, Harry Rins, and Harold Rosnick. The reception was held in the banquet hall. Mrs. I. Weinberg, mother of the bride, wearing a dusty-pink gown, and a corsage of yellow gardenias; and Mrs. A. Midanik, mother of the groom, wearing a turquoise-blue gown, with a corsage of red roses. The bride and groom were in Detroit, Mich., and Atlantic City, N.J., for their honeymoon, the former travelling in a cocoa-brown suit, with matching purse, gloves, and shoes, a green flowered hat, with coat to match, and a corsage of orchids. They will reside at 1653 Bathurst Street.

BALD-SWITZER

The marriage of Miss Renee Irene Switzer, daughter of Mr. and Mrs. Victor Martin Switzer, 114 Raglan Avenue, to Karl Irwin Bald, son of Mr. and Mrs. Meyer Bald, 640 Eglinton Avenue West, took place on June 30, at Holy Blossom Temple, at five o'clock, Rabbi Abraham L. Feinberg officiating. The bride was given away by her father. She wore a portrait gown of petal-white tulle and lace over satin. The moulded tulle basque was fashioned with short cap sleeves and a deep oval neckline, appliqued with lace. Frills of lace encircled the hemline of the bouffant skirt and matching lace banded the deep overskirt in tiers. The bride had white lace mittens, a tulle illusion veil, with a chaplet of lilies-of-the-valley, and carried white orchids, accented with swainsonia and stephanotis. Miss Bertha Bald was maid of honour. She wore a picture frock of buttercup-yellow and aquamarine-blue tulle and lace, fashioned after the wedding gown, the bouffant tulle skirt being banded with matching lace and the moulded basque fashioned with deep neckline and short cap sleeves, and accented with [illegible] gown in aquamarine-blue, with a circlet of flowers as a headdress. The best man was Arthur Bald, of Montreal. Ushers were: Henry Liss, Gerald Switzer, and Ruben Moranis. The Temple was decorated with Regal lilies, larkspurs, and white snapdragons. Mrs. Bruce Cowans sang "Because". At the Primrose Club, the mother of the bride received, wearing a beige Chantilly lace dress, with fitted bodice and bouffant skirt, matching hat, and a wristlet of coral-colored Sweetheart roses. Mrs. Bald, mother of the groom, wore a tomato red Chantilly lace gown with fitted basque, bertha collar, matching hat, and a wristlet of ivory-colored gladioli. The bride and groom left on their honeymoon to Atlantic City, N. J., and New York, the former wearing a flame-coloured dress, with white accessories. They will reside in Toronto.

GOODMAN-RICH

The marriage of Annette, daughter of Mr. and Mrs. Harry Rich, 288 Westmount Avenue, to Julius Goodman, son of Mr. and Mrs. Jacob Goodman, 90 Willcocks Street, took place at Shaarei Shomayim Synagogue, on Sunday, June 30, at half-past five o'clock. Rabbi Judah Washer officiated, assisted by Cantor A. Steinberg. The bride was given in marriage by her parents. She wore a white gown with a lace and satin bodice, round, low-cut neckline, lace skirt with one tier, with bustle in back, and a long train. Her headdress was made on a transparent frame of lilies-of-the-valley, and she had a long veil of tulle. She carried a cascade of white carnations and pink and white ribbons. Miss Rayla Goldman was maid of honor. She wore a turquoise-blue off-the-shoulder taffeta gown, with matching headdress, trimmed with yellow clusters of daffodils, and carried a cascade of yellow roses. The bridesmaids were Misses Ethel Weinrib, Ruth Silver, Shirley Klein, Edith Tobin, Pearl Bloom, and Sylvia Fruitman. They wore pink, turquoise, yellow, turquoise, orchid, and blue gowns, respectively, styled with off-the-shoulder neckline and bustle in back. Their headdresses were made of tulle on frames, with bows under their chins, and they carried cascades of mixed flowers. Polly Anne Rich and Elaine Rotman were the flower girls, dressed in blue organdy print and pink, respectively, with matching bonnets. Carl Goodman, brother of the groom, was best man. Howard Stephen Lockie, nephew of the bride, was ring-bearer, in a white silk shirt and white short trousers, white bow tie, and white shoes and socks. The synagogue was decorated with two stands of flowers and two candelabra stands. The reception took place at St. Clair Synagogue. Mrs. Rich, mother of the bride, wore a pearl-grey dinner gown, and a corsage of pink roses. Mrs. Goodman, mother of the groom, wore a peach-coloured gown, and a corsage of yellow roses. The bride's going away costume was a dusty-pink gabardine suit, with matching hat, and orchid accessories. After a trip to Atlantic City, N.J., the bride and groom will reside at 288 Westmount Avenue.

RESNICK-YAMPOLSKY

The marriage of Bernice, daughter of Mr. and Mrs. Abraham Yampolsky, 154 William [illegible] took place at Adath Israel Synagogue, on June 16, at half-past seven o'clock, with Rabbi Felder, of Brantford, officiating, assisted by Cantor J. Zigelman. The bride was given in marriage by her parents. She wore a white satin full-length gown, made with a high neckline, centre panelling of lace down the centre of the bodice, full skirt, long train, and long tapering sleeves. Her headdress and veil were of white lace and seed pearl beads, edged with satin pleating, and she carried a white Bible covered with gardenias. Miss Rose Yampolsky, sister of the bride, was maid of honour, dressed in a pink floor-length, mousseline de soie gown, with halo to match, and carried a cascade of red roses. Marsha Yampolsky, sister of the bride, was the flower girl. She wore a blue, off-the-shoulder, mousseline de soie dress, and poke bonnet, and carried a nosegay of pink roses and blue delphinium. Irving L. Siegal, brother-in-law of the groom, was best man. The ushers were Joseph Sprackman, Paul Poteck, Samuel Resnick, Marvin Cwiteo, of Brantford, Meyer Karon, and Leslie Raaffe, of Hamilton. The synagogue was decorated with white peonies and two candelabra, the aisles with white organdy bows and white roses. Miss Selma Lenchner sang "Because". The bride's mother wore a grey lace gown over satin, and a headdress of pink roses. The groom's mother wore a royal-blue faille gown, with a corsage of yellow roses. The honeymoon was spent in Montreal, and at Wooden Acres, in St. Adolphe, Que. The bride's going-away costume was a pale blue suit, pink straw hat, and navy-blue accessories. The bride and groom will reside in Brantford.

ENGAGEMENTS

Mr. and Mrs. Frank Grossman, 332 Palmerston Boulevard, announce the engagement of their daughter, Geraldine (Gilly), to Max Diamond, son of Mr. and Mrs. H. Diamond, Augusta Avenue.

APPROACHING MARRIAGES

Mr. and Mrs. L. Markowitz announce the approaching marriage of their daughter, Sophie, to Samuel Stein, son of Mr. and Mrs. M. Stein, of Buffalo, N. Y., the marriage to take place on August 25, at Men of England Synagogue.

The Junior Mizrachi Women's Organization of America plans to establish its 12th child-care home in Israel in the autumn of 1946.

DEATHS

Mrs. Bertha Epstein died on June 9 at the Toronto General Hospital. She is survived by her husband, Abraham Epstein, 98 Tyndall Avenue; a daughter, Mrs. Leon Rumm (Cynthia); and a sister, Mrs. A. Grossman (Rose), of Chicago, Ill. Interment was at Dawes Road Cemetery, Rabbi A. Kelman officiating.

Birrel Israelson, Glengarry Avenue, died on July 6, in an automobile accident ten miles from Thessalon, at the age of twenty-five. He is survived by his wife, Mrs. Isabel Israelson, and son, Michael, Glengarry Avenue. [illegible] Canada Lodge; and [illegible] Mr. Israelson was interested in baseball, and was prominent in local league since 1939. Interment was in Canadian Hebrew Benevolent Cemetery, Rabbi Judah Washer officiating.

IN MEMORIAM

In loving memory of a dear son and brother, Harry Tait, who passed away July 26, 1945. Will always be remembered by his mother, brother, and sisters.

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Resort Advertisements on Pages Four and Five

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The Strange Blend Of Jews At War

By Jack Winocour, In The New Statesman And Nation

...were these people? I had ...seen them before. Yet in ...faces was the faint reminis... of East End, East Side, and ...dred other ghettoes. They are ..., more sinewy, taller here, ... the beauty of their women is ... to the earth. *Weltschmerz* ...been shed. Only in Jerusalem ...the introspective Jew. Elsewhere sun and air have made of ...a Mediterranean man. He looks ...wards and outwards.

...is a tiny war in a tiny country, but it has made a nation out ...seven hundred thousand Jews. ...Tel-Aviv they laugh at the ...B.C. broadcasts, which speak of ...Jewish authorities in Pales...," as though describing the proceedings of a rural district council. It is a very small nation, but ...vitality is enormous. It absorbs ...waifs and strays of Auschwitz ...Belsen, and in a fortnight ...them into front-line soldiers, ...only link with the immedi... past is the thin blue tracery ...a concentration camp tattoo ...ber.

...Tel-Aviv I thought again and ...of Barcelona in July, 1936. ...brilliantly white and garish ..., the crowded cafés and their ...tables avidly intent on news..., the antique buses roughly ...camouflaged with mud and sprigs ...green, a Haganah man with a ...bouquet of flowers peeping out of ...muzzle of his rifle, the chant... young veterans of the Palmach (the élite striking force which ...manned the fortresses of Acre and ...Latrun), the girl sentry nursing her ...sten gun, and the Jews of all ...tongues and all colours united by ...fever of war, reminded me too ...vividly of another and unhappier ...But this time the Moors have ...held.

...nation existed before the ..., but statehood has crowned ...flame of ...

...wisdom of war. But ...of those things the Jews take ...pleasure of children with new ...They are the essential com...pensation for the indignities heaped upon them by other States. It is ...chaos, and the Jews are anarchists enough to resent government in their own good time. Meanwhile only strong government can wage war.

...Government is strong and ...bound to the people. You see ...Ben Gurion, the Labour ...Minister with the white ...of a concert pianist, in the ...of the crowd on Tel-Aviv ...parade excitedly cheering on ...Jewish "navy" engaging the ...ians in battle off the coast. ...is up at front headquarters ...Latrun battle, snatching a ...of hours sleep Churchill-...in an officer's bunk, be...dashing back to a cabinet ...ting. I talked to Moshe Sher..., the Foreign Minister, in an ...raid alert. We sat among the ..., and secretaries, and mes...in a reinforced cellar be... the trim villa which houses the ...Office. These men are ...Zionists who have not lost the ...touch.

...Jews of Israel never believed ...could lose. I think of Schloime, ...cab-driver, who camouflaged ...shiny new Hudson with mud ...dust in order to take me to ...front, and who lay on the ...in the last battle for Latrun ...all-night bombardment from ...Legion positions. The Hudson ...Schloime's bread-and-butter ...life, but he risked it and him...to show a journalist that his ...could fight.

...they can fight. The newest ...learned their musketry ...in the front-line, but they held ...David Michael Marcus, the ...colonel, who came to Is... by way of Brooklyn, West ..., Normandy and ..., told me the night before ...: "This is not an army. ...a nation in arms." When I ...to London, I told a friend ...of Marcus, how he led a ...desert dash into Gaza with thirty men and held the airport there for half-an-hour, how he was called "Mike" or "The Friend" by all ranks in this classless army, and how he died after he had made secure the relief road into Jerusalem, cut by the Jews out of a mountain-side. "Ah!" said my friend "the Jewish Glubb Pasha." I winced. "Marcus was a Jew," I said.

Because Israel is a nation in arms there is no dividing line between civilian and military morale. The air raids on Tel-Aviv were puny affairs compared with the blitzes of the world war. But Tel-Aviv had no shelters worth speaking of, no balloon barrage, no anti-aircraft defences, and, much worse, barely a handful of fighter planes. Yet this melting-pot city held as firm as a rock.

Tel-Aviv is the seat of government. It is the headquarters of war. How different the beleaguered new city of Jerusalem against which the Arab Legion massed its artillery. But civilian morale did not bend in Jerusalem in spite of weeks of hunger, thirst, and hellishly effective bombardment by British-trained and British-officered gunners. The casualties in Jerusalem were high, 340 killed and 1,200 wounded, sixty per cent of whom were women. There were days and nights when it was impossible to walk abroad in the city. There were false cease-fires when singing groups of children were torn to shreds by sudden shell-fire. Yet never once in its ordeal did the city's will falter.

Shortly after the final cease-fire I entered Negba, a Socialist settlement in the South. It had been mortared, shelled, bombed and strafed by the Egyptians for over three weeks. The Egyptians hardly distinguished themselves as fighters in this war, but they were excellently equipped, and they held a ... ...

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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The American Jewish Adventure For Individual Dignity

Address To The National Jewish Welfare Board

By Dr. Joshua Loth Liebman

(Continued from Last Week)

The sociological need for escape from atomic aloneness is only one of the prerequisites for Jewish sanity in the future. There is an inescapable need for spiritual affirmation which the Jewish Center is not equipped to give and should not attempt to give, but which the synagogue must provide. The time has come for us in American Israel to take the spiritual offensive—to assert that our Jewishness has profound ethical and intellectual significance not only for ourselves but for all of humanity.

I believe that among Jewish organizations in this country, the synagogue on the one hand and the Jewish Center on the other, can be sources of infinite light. Between them there should not be a spirit of petty rivalry and grim competition. We should have the statesmanship to understand that they supplement one another. Recreation and informal Jewish education are necessary, but they are not sufficient factors for a full Jewish life. Formal Jewish education and worship and study are basic ingredients for a meaningful Jewish existence.

The truth is that synagogue and Jewish Center must become creative partners, helping American Israel to escape a sense of alienation and aloneness, giving the contagion of Jewish fulfillment in different though relevant contexts, supplementing play with worship, group therapy with spiritual affirmation, and making these twin foci of an immortal American Jewish ellipse.

Believing as I do in the "field theory" as applied not only to physics but to human affairs, I maintain that the synagogue has enough to do in order to fulfill its major "field functions" of formal Jewish education, ethical and personal guidance, and religious inspiration without taking on what must be defined in contemporary terms as purely secular or partially secular recreational and athletic programming and other forms of group work techniques. At the same time I am sure the Jewish Center in [illegible] should not [illegible]

There should be a "two-way passage" in the relationship between Jewish Centers and synagogues, a passage from masses of Jews, young and adolescent and adult alike indifferent to religion and to Jewish education, stimulated by joyous and affirmative contacts within the Center walls to go to the synagogue for a deeper knowledge of Jewish religion, of Jewish literature, experiencing and creating moral and religious patterns of behaviour. At the same time the synagogue ought to make it part of its policy and program where it cannot serve the play and recreational and informal needs of its members, to stimulate the two-way passage in the opposite direction and send its affiliates to the Center for group work and activity. In this way we can achieve a very fertile and creative partnership.

The Survey made by Professor Janowsky for the National Jewish Welfare Board indicates that while there are many magnificent group leaders in Jewish Center work, the standards nevertheless can profitably be raised. At the same time rabbis should be trained in our seminaries to a new awareness of group work, a new appreciation of the complexity and the creative social engineering requisite of social workers. Likewise the Jewish Center staff should make it a prerequisite of leadership to be at home in Jewish source material, not only in the literature of the Bible and of the rabbinic period, but also of the marvelous and thrilling, creative adventure of poetry and prose in modern Palestine.

A justifiable criticism on the part of rabbinic leadership in this country is that some Jewish executives in secular agencies not only have a competitive and rivalistic attitude toward the synagogue, as is often the situation in reverse, but that at times there is a negative attitude toward basic Jewish values. I feel quite strongly that if a man has no positive Jewish outlook, if he does not believe in the survival of the spiritual as well as the cultural richness of Judaism and of the Jewish tradition, then God bless him, let him go into all kinds of professional work unrelated to the Jewish communal enterprise, but let him not impose his conscious or unconscious negativism on the generations yet to come.

What an American Jew believes is his own personal and private affair so long as he remains a private individual, but when he assumes the mantle of leadership in a Jewish movement there is a moral commitment that he makes to himself and to the community at large; namely, that he has a faith in the value and the validity of that for which he stands; namely, the Jewish as well as the social-work aspect of his career.

I say that this is so very vital and important because we now know, through modern dynamic psychology, how universal and inescapable is the identification process. Children and adolescents as well as adults continue to imitate and to identify with their heroes and group leaders until the day that they die. There is a contagion, either of health or of disease in the atmosphere of a Jewish Center, dependent upon not merely the verbal affirmations and proclamations of faith, but the whole general attitude and way of life of the guides of that Center.

We owe it to the future of American Israel to demand that the leaders of Jewish groups within the synagogue and within the Center shall themselves be equipped both technologically and spiritually, culturally and psychologically, with a dynamic, affirmative, creative Jewish program on living—a program that is carried into practice and that can serve as a model to be imitated by all of those who come within the orbit of the influence of that leadership.

I am happy to learn that the JWB is indeed planning, in its personnel training, to give Center workers a new orientation in Jewish content and value, new material, new instrumentation. I hope likewise that all of the Jewish seminaries of this country will join wholeheartedly in this training program for leaders in the Center movement, and arrange courses and programs for Center workers to become deepened in their love of and loyalty to Jewish knowledge and Jewish content.

What a turning point will be reached in American Jewish life when this happens, when rabbis are trained to understand or at least to appreciate the importance of group work and informal education, and when on the other hand Center workers come to view Jewish religious institutions with sympathy and affirmation. Together what a role can synagogues and Jewish Centers play, in the birth of what Mr. Gershovits called an "indigenous American Jewish culture"! We must put an end to the sense of Jewish uprootedness among our young people. We must say to them, "Here is clay for your hands; model a Menorah! Here are melodies for your pens, young Jewish musicians; sing unto the Lord a new song! Here are marvelous Jewish stories for your vivid creative imagination, young Jewish writers; dip your pen into the sea of ink that is Jewish history and fashion poems and novels out of the multicolored ocean of Jewish suffering and triumph!"

We shall become wise enough not to demand absolute answers, but we shall also become wise enough to present Jewishness to the millions of our people in this land not perennially as a problem, but rather as a solution, always revisable and enlargeable in accordance with the new insights of our age.

Let there be an end of that idolatry of the partial which makes Jewish life in this country so fragmentary and so frustrated. Let there be an end of the worship by vested interests of their little segment of Jewish life, as though it were the totality. Let there be the beginning of a cultivation by all Jewish leaders in this country of a mutuality of understanding, a shared respect and a profound consecration for the new tasks ahead of us. May the words of Isaiah take on a new meaning today: "My well-beloved hath a vineyard in a very fruitful hill, and he fenced it and gathered out the stones thereof and he looked that it should bring forth grapes and behold it brought forth wild grapes."

The vineyard of American Jewish life has brought forth too many wild grapes of partisanship, sectarianism, alienation, Jewish indifferentism and Jewish ignorance, each group cultivating selfishly its little plot of ground fenced in from all other groups. The time has come when we, together, laymen and rabbis and leaders in every phase of American Jewish community existence, should take the vineyard and plant it in this very fruitful hill which is America, and bring forth now, not the wild grapes of self-dismay, of scorn, of spiritual emptiness, but rather the sweet grapes of individual Jewish dignity, of Jewish at-homeness and of collective Jewish fulfillment in the great American tradition—physically, psychically, culturally, spiritually.

Oh, God! May we in the years to come clear away the stones so that our vineyard of American Israel shall bring forth in abundance grapes of learning and of life, sweet unto our taste, nourishing ourselves and the generations of Israel yet to be born!

Was Veteran Drama Critic

Jack Pulaski, drama critic and veteran reporter of Variety, died of a stroke in New York at Jewish Memorial Hospital after a brief illness. He was 65 years old.

His widow, Lillian; three brothers, Albert, Elias and Harold, and two sisters, Mimi Pulaski and Mrs. Alice Glazer, former wife of Barney Glazer, film producer-writer, survive.

Mr. Pulaski, an ardent sports fan, first felt ill about a week ago at the Monmouth (N.J.) race track. Later, fell in his bathroom at his New York home, 200 West Fifty-eighth Street. He was rushed to the hospital where he underwent an emergency operation for a cerebral hemorrhage.

Mr. Pulaski patrolled the theatrical precincts in search of rumor and report for Variety for more than thirty years. Under the four-letter signature of Ibee, in conformance with a tradition on that publication decreeing that none should be longer, he recorded the fate of plays and musical comedies as well as other events pertaining to the theatre.

Ibee, or Jack as he was better known to his Broadway associates, was born in Cuthbert, Ga., one of eight children of Frank Pulaski, of Hungarian parentage, and of Mrs. Rae Pulaski, formerly of Brookline, Mass. The family ultimately moved to Philadelphia, where he entered the University of Pennsylvania, being one of the first students in the Wharton School of Finance.

He specialized in economics and expert accountancy, but after three years of higher education he moved to Atlantic City. At that time Atlantic City was a prime tryout town for New York productions. Anxious to write, Jack prepared the vaudeville programs for Young's Ocean Pier and did publicity work for a theatre.

According to Jack Gould, in a sketch printed in The New York Times of Feb. 19, 1939, it was in Atlantic City that Jack met the man who was to be his adviser and idol. He was the late Sime Silverman, who on Dec. 16, 1905, published the first issue of his trade paper, Variety. Mr. Silverman needed an Atlantic City correspondent to report on tryouts, and Jack won the job. He made good and in a few years came to New York and landed a job on The Evening Mail as sports writer.

Under the pen name of Left Jab he wrote a column on the fights and occasionally covered baseball games. In 1917, however, he answered the call of Broadway, and was assigned by Mr. Silverman to direct the Chicago office of Variety. Nine months later, he was called back to New York to work on drama reporting and criticism.

On one occasion, when discussing the theatre in an interview, Pulaski asked: "What good is art without the box-office benefit! People have to eat." For all [illegible]

[illegible] and "The Jest" were his favorites.

His interest in fights led to the legend that he himself was a professional fighter and that his nose was broken in a boxing bout. The true story was that after leaving the University of Pennsylvania, he played football as a halfback for the Orange (N.J.) Athletic Club, suffering the injury to his nose while he was trying to retrieve a fumbled ball.

Jack was noted for his language. The terms he used were "smash h.o. and floppo," words never used in the Drama Critics Circle, to which he did not belong. Many of his expressions were couched in the slang of Variety and some of his words were exceedingly strong. Carl Sandburg, Mr. Gould noted, "would call them poetry as much as profanity."

Jack Pulaski and a fellow newspaper man once took a junket to Fort Worth, Tex. Pulaski made himself comfortable in an hotel dining room and talked along. Word got out that a Broadwayite, "the real thing," was in town, and before long Texans paraded into the dining room, formed a semi-circle around Jack and listened to his language with awe for several hours.

Under Mr. Silverman's will, Jack received outright twenty-five shares of stock in Variety when he passed the age of 50. Although he never was on the first-night lists of the Shuberts', with whom Variety had had more than one quarrel, he was always present in an aisle seat at the openings. How he obtained the tickets was his own secret. He belonged to the old Broadway school, the members of which always show up at the office no matter what happens.

His fingers were badly burned in rushing to the rescue of Erin O'Brien-Moore, wife of one of his close friends, when her dress caught fire from a carelessly thrown match. The next morning he was at his typewriter, writing his review of "The American Way" with one finger. He always threatened to write a book about his experiences but never managed to get around to it.

GIFTED DOCTOR

(Continued from Page One)

Jewish Publication Society of America and served from 1920 to 1940 as a trustee of the United States Pharmacopoeia. He was a Fellow of the College of Physicians of Philadelphia and was a former chairman of the therapeutics section of the American Medical Association. From 1898 to 1899 he was president of the Philadelphia County Medical Society and from 1899 to 1913 was recorder of the Association of American Physicians.

SAYS ISRAEL

(Continued from Page One)

Palestine, a governmental agency, and the Association of Engineers and Architects of Tel-Aviv, has been constructing highways in the Middle East for the last thirty [illegible]

[illegible] the final Desert.

Besides being a delegate to the road builders' meeting, he is in the United States to purchase highway construction equipment to be used in Israel, and to consult with American engineers.

At a meeting of the colors during a reception of visitors from foreign countries, Mr. Sandler carried the flag of Israel.

"It was the proudest moment in my life," he said, and the sparkle in his eyes confirmed his words, says the New York Times.

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